

THE 1679 L. 6

HOLY

Breathings

OF A

Devout Soul,

IN

MEDITATIONS,

CONTEMPLATIONS,

AND

PRAYERS.

---

Printed for Josh. Conyers, at the Anchor  
and Bible, in Cornhill. 1695.



**D.D. WILLIAMS'S LIBRARY**  
**RED CROSS STREET**  
**LONDON.**



R

C

'Ap  
tha  
(G  
tho  
spea  
a n  
not  
ed,  
glo  
liv  
be  
tru  
to  
lea  
for  
to



# TO THE READERS.

**G**ood Readers and Friends, such you are to me, howeuer I am or may be unto you; what God shall cause me here to write, as a Preface, or 'Apology, is not for my self at all, but for you all, that is, all for you: I seek not my self herein, (God forbid) and God forbid I should haue a thought, or any itching to speak, to make you speak in the behalf of me, who am a poor man, a nothing but sin, (as I am in my self) therefore not fit to be mentioned, no other than to be lamented, as I am in my self, and God to be praised and glorified, as I am in him, brought home to him, living in him, and for that I find and know that he liveth in me. I haue not, nor I shall not (I trust through Grace) ever henceforth, go about to speak or write my self, but him that hath called me, and as he shall enable me, and shew forth himself in me, and unto me; for I desire to forget my self with my whole heart, unless

## The PREFACE to

to humble me, and to exalt the honour and  
praise of my God, who hath not only created me  
but saved me, his I am, and his praises I will  
speak. Wherefore all ye that shall come to see  
these lines, and this following discourse, I trust  
that you shall see the Power of God accompanying  
them, and owning them for his own words and  
works, and if you find them not on your own  
Spirits to be his, disown them and me; but I  
dare you so to do, whoever you be. Read them  
I willingly would you did, and, Ah, would to  
God it were (all your Portions) to read them  
with a double Portion of his Spirit and Presence,  
which I had when I writ them, that he that  
gave them me, would doubly thus give them  
unto you, then I am sure you would never for-  
get his loving kindness, nor cease to publish his  
praises; you would I am sure be never weary  
telling others the Love of God to your Souls.  
O God, that art all purity, brightness, love,  
mercy and goodness, compassionate, I most hum-  
bly beseech thee, the Souls of all those that thou  
hast appointed to work on, by this thy Work;  
it is, O God, thine not mine, I acknowledge it,  
I confess it, I here proclaim and publish it, and  
do for it desire to speak loudly thy Eternal and  
everlasting Praises: fill them all, O God, with  
thine all, with thy heavenly overflowings, where-  
with thou hast so abundantly and frequently  
filled, feasted, solaced and satisfied my Soul;  
breath

## the READER.

and breath into them, O God, thine own sacred  
 breath, and set their affections in a holy flame,  
 will that they may burn in Love and Obedience to  
 thee by divine and holy Commandments, and ever  
 desire to live in them, and never to live out of  
 them, and let this heavenly holy fire of thy  
 Love, consume all other Love that is in them,  
 that is not from thee, nor according unto thee,  
 but that they may be all made holy, as thou art holy,  
 pure as thou art pure, and perfect as thou art  
 perfect, that shining in thy brightness, all that  
 see them may know them to be thine, and behold  
 thee in them, and they in thee: feast them, O  
 God, as thou hast feasted me, fill them with  
 thyself as thou hast often filled me, give them  
 and make them partakers of all those heavenly  
 gifts and graces, which thou hast many times  
 manifested, and given unto me: shew them, O  
 God, shew them thy Kingdom, Power and  
 Glory; overcome them, Ah overcome them  
 with thy ravishing beauty, dart into their hearts  
 beam of thy Divine Light, that they may  
 see all things (in some measure) that are in thee,  
 O Lord, that are in thee, that they may know  
 thee as thou art to be known, and labour to pu-  
 rify themselves as thou art pure. Ah Lord, ar-  
 ray them all with the most beautifull and trans-  
 cendent glorious Rokes of the righteousness of  
 Jesus Christ, thy dearly beloved Son, that hav-  
 ing put him on, thou mayest for ever own them

## The PREFACE to

to humble me, and to exalt the honour and  
praise of my God, who hath not only created me,  
but saved me, his I am, and his praises I will  
speak. Wherefore all ye that shall come to see  
these lines, and this following discourse, I trust  
that you shall see the Power of God accompanying  
them, and owning them for his own words and  
works, and if you find them not on your own  
Spirits to be his, disown them and me; but  
dare you so to do, whoever you be. Read them  
I willingly would you did, and, Ah, would to  
God it were (all your Portions) to read them  
with a double Portion of his Spirit and Presence,  
which I had when I writ them, that he that  
gave them me, would doubly thus give them  
unto you, then I am sure you would never for-  
get his loving kindness, nor cease to publish his  
praises; you would I am sure be never weary  
telling others the Love of God to your Souls.  
O God, that art all purity, brightness, love,  
mercy and goodness, compassionate, I most hum-  
bly beseech thee, the Souls of all those that thou  
hast appointed to work on, by this thy Work  
it is, O God, thine not mine, I acknowledge it,  
I confess it, I here proclaim and publish it, and  
do for it desire to speak loudly thy Eternal and  
everlasting Praises: fill them all, O God, with  
thine all, with thy heavenly overflowings, where-  
with thou hast so abundantly and frequently  
filled, feasted, solaced and satisfied my Soul  
breath

## the READER.

and breath into them, O God, thine own sacred  
 breath, and set their affections in a holy flame,  
 will that they may burn in Love and Obedience to  
 to see thy divine and holy Commandments, and ever  
 trust desire to live in them, and never to live out of  
 bying them, and let this heavenly holy fire of thy  
 Love, consume all other Love that is in them,  
 own that is not from thee, nor according unto thee,  
 but that they may be all made holy, as thou art holy,  
 them pure as thou art pure, and perfect as thou art  
 old to perfect, that shining in thy brightness, all that  
 them see them may know them to be thine, and behold  
 sense, thee in them, and they in thee: feast them, O  
 that God, as thou hast feasted me, fill them with  
 them thy self as thou hast often filled me, give them  
 for and make them partakers of all those heavenly  
 his gifts and graces, which thou hast many times  
 weary manifested, and given unto me: shew them, O  
 Souls, God, shew them thy Kingdom, Power and  
 love, Glory; overcome them, Ah overcome them  
 hum. with thy ravishing beauty, dart into their hearts  
 thou beam of thy Divine Light, that they may  
 work see all things (in some measure) that are in thee,  
 ge it, O Lord, that are in thee, that they may know  
 and thee as thou art to be known, and labour to pu-  
 and rify themselves as thou art pure. Ah Lord, ar-  
 with ray them all with the most beautifull and trans-  
 where- cendent glorious Robes of the righteousness of  
 uently Jesus Christ, thy dearly beloved Son, that hav-  
 Soul ing put him on, thou mayest for ever own them  
 reatb

## The PREFACE to

for thine own, and love them with that pure, perfect and surpassing Love wherewith thou lovest them, and give them I most humbly beseech thee in Jesus Christ, thine own holy Spirit to direct them to walk obediently and faithfully henceforth in all the ways of thy Commandments to the praise, honour and glory of thy most holy and most glorious Name, the Edification of thy Brethren, and the comfort and consolation of their own Souls, in the day of the Lord Jesus Christ, that when he shall appear at his second coming in glory, they may also all of them appear with him.

Dear Friends, I know that God hath not given me what he hath given me, for my self alone because that what of it hath been already communicated unto others, he hath with the blessing of his own Spirit, made it a spiritual Blessing unto them; wherefore I have good reason to believe (besides the perswasion of divers good Christians) that it will also find acceptance among you especially) for whose sakes I do what I do, that is make it publick; wherefore if it should meet with any so desperately critical, or devilish, as to censure it or me, let him, let them know, that as I fear not, so I care not whatever they say or do either against the one or the other, because I know that God knoweth both my heart and my thoughts hereon, and that is enough to give me boldness to go on to do it, and



## the READER.

So to rejoyce in the doing of it, because he hath  
 pure, and doth perswade me, that this my labour shall  
 not be in vain, in the Lord. And whoever thou  
 seest that any ways censur'st it or me, I shall as  
 heartily pray to God for thee and thy Soul, that  
 God censure thee not for it, but convince thee  
 and convert thee, even as if thou wert a part of  
 my very self, and as if my well-being did consist  
 in thy well-being; for be thou whatever thou  
 art, though I hate thy sin, and be offend'd at it,  
 yet I truly and in all faithfulness love thy self  
 and thy Soul, and would with my heart that it  
 should so well with thee as it doth (through the free  
 Grace, Love & Mercy of God in Jesus Christ) with  
 me. And I shall continue to contend with God  
 in the behalf of thy Soul, and the pardon of thy  
 sins, as for my own. I know what it is to be  
 a great sinner; and I also know (through the  
 infinite and incomprehensible Love of God) what  
 it is to be washed, cleansed, pardoned, justified,  
 sanctified and saved from all sin, and to be (in  
 Christ) without spot, or wrinkle, undefiled.  
 And therefore I cannot, (in humility I speak it)  
 but as God, love all Souls with true and un-  
 feigned Love, heartily praying and desiring that  
 none might perish, but that all might come to  
 partake of everlasting life, to enjoy for ever  
 those heart and Soul ravishing joyes that God  
 hath prepared and laid up for all those that tru-  
 ly love him.



## The PREFACE, &c.

I intend not to speak any thing touching the method, nor to crave the excuse of any for any thing that may not savour with them. I know from whom I have received it, and he I am sure will patronize and protect it, and bless it in some measure, I hope, unto all that shall read it; but whatever success it find, I shall find I am sure, all that I seek for, which is peace within during this life, and honour, glory and immortality in the World to come, which, good Lord, grant for Christ his sake unto all those that love thee, and wait for thine appearing: And thus, dear hearts, I leave you to the guidance of the good Spirit of the Lord, to direct you in all your thoughts and words, that they and all your actions, as well as mine may be now and always acceptable in his sight, who is our Strength and our Redeemer, to him who is able to keep you from the hour of Temptation, and to preserve you blameless unto the hour of his coming, I commit and commend you, remaining,

---

In London, Anno 1654.

**I**N the Name of the most Holy, Glorious and blessed Trinity, God the Father, God the Son, and God the Holy Ghost; one God blessed for ever, to whom be given and ascribed, as all due is, and to none else, Honour, Glory, Power, Might, Majesty, Dominion and Thanksgiving, by me and by the whole world of his Elect, Now and for Evermore, Amen, Amen. So be it, Lord, so be it.

**T**homas Arundell, the poorest, vilest, basest and unworthiest of all the servants of the living God, altogether unworthy of that most Worthy, Glorious and right Honourable Title, but trusting on his mercy and free Grace to be made worthy, through the merits and worthiness of Jesus Christ, and in him to be accounted worthy; Doth in all humility of heart most humbly beg and implore his Divine Majesty, in Jesus Christ, to inspire, bless and assist him with his holy Spirit, that he may here following

set down only the sincere breathings and fast longings of his soul in truth and sincerity cum of heart, and that he may grow daily from unt one degree of grace unto another, from and step to step, untill he come to that height the and fulness of measure of holiness, appointed tur by God in Jesus Christ, who is the Foun to tain, the Ocean and the fulness of all Happi ana ness and Blessedness, being God equal with gui the Father, Blessed for ever and ever. the mor

---

## A Prayer.

**O** Most Holy, most Glorious, Eternal, in- sinj comprehensible Lord God, full of Grace and his and Truth, Maker and Giver of all things both me in Heaven and in Earth, from all Eternity kn to all Eternity, thou art, and there is none besides pre thee, God blessed for ever and ever: Thou giv mo est, O Lord, freely, fully and continually, and onl art never weary nor repentest, all our springs are me in thee and from thee, thou canst not increase nor pe diminish, whatever is done for or against thee: Gr I Ab Lord my God, give me so much of thy self, as for I may be like unto thee in all things by grace an here, and in glory hereafter; that I may sted- fast-

## A Prayer.

and fastly, faithfully, heedfully, carefully and circumspectly do thy whole and holy will on earth, from until I come to glorifie thy Name in Heaven.

O Lord conform my will unto thy most holy and most blessed will, that I may serve and please thee by all my thoughts, words and actions, not turning aside to the right hand of pleasures, or to the left hand of profits. Let thy most holy and most blessed Spirit teach me, lead me, guide me, and so direct and govern me, that the thoughts of my heart, the words of my mouth, and the works of my hands may be now and always acceptable in thy sight, O Lord, my Strength and my Redeemer.

O Lord that searchest all hearts, and triest the Reins, pondering all our actions, be pleased in Jesus Christ to look down upon me, poor vile sinfull dust and ashes, the greatest of sinners, and the very worst of the worst of men, and for his sake wash away all my iniquities, and purge me from all my sins and my transgressions, known or unknown, secret or revealed, past, present and to come, and for the merits of that most dear and pretious blood of thy dear and only Son, which was (I believe) shed for me on the Cross. O Lord grant that I may appear blameless and spotless before thy Throne of Grace and Justice at all times when I come before thee, that thou mayest have delight in me, and in all the works of my hands, and mayest according

## A Prayer.

according to thy good promise graciously hear and answer my petitions and requests, which I most humbly and unfeignedly desire may be framed in my heart by thy holy Spirit, that they may be according to thy holy mind and will, and find acceptance through the mediation and merits of thy dear, only and beloved Son Jesus Christ the Righteous.

And grant, O most mercifull and loving Father in Jesus Christ my Redeemer, that I may set down from time to time the only Dictates of thy holy and most blessed Spirit unto my poor Soul, not any head-notions, but my very hearts frame and only desires and motions; that they may both then and ever after refresh, rejoyce, glad and comfort me, and cause me to bring forth fruit to newness and amendment of Life, for the honour and glory of thy great Name; and grant that I may ever renounce all merit or worthiness in my self for the very least of all thy mercies, even for the crumbs that fall by thy providence from the Childrens Table.

Sure I am the more light I have from thee, O Lord my God, I shall the better and clearer see my own darkness; the more I have of thy wisdom, the better I shall see the foolishness of all worldly wisdom, and the errours of my own ways; the more I have of thee, the less I shall have of my self; the more thou shalt be pleased to give me, the less I shall confess I deserve,

## A Prayer.

serve, and the more thou shalt be pleased to lift me up, the lower I will cast my self down: Ab Lord God, teach me to know my self that I may hate my self; teach me to know thee rightly, not in the History only, but in the mystery also; not only without, but also within, that I may love thee in fear, and fear thee with true unfeigned sincere spotless love: wean me, O Lord, from the World and the World's loves, let me dye to the World and to all things in it, that I may live to thee. Ab take me from the world, ere thou takest the world from me; fit me for thy self; ere thou takest me to thy self: let my last days be my best days, and my last thoughts my best thoughts; let me not live one moment longer than to do thee service, and let that only be my aim and my end, let thy work be my wages, and thy wages my work. O Lord God in Jesus Christ, I most humbly beseech thee to perfect and accomplish that good work which thou hast begun in me, for all my hope, trust and confidence is in thee, that thou wilt never leave me nor forsake me; Ab Lord, do not leave me to my self at any time, for I shall undo in one moment all thy doings, so great is my skill, power, strength, mind and will to all evil, against all good. But O my God, do thou continue to restrain my will and constrain it to thy will, and to the faithfull and entire obedience of all thy Laws and divine Commandments. Write thy  
Laws

## A Prayer.

Laws of grace in my heart, and thy Statutes in my mind, by the finger of thy holy Spirit, and suffer me never through any temptation to depart from them, but let them be a lanthorn to my feet and a light unto my paths, to lead, guide, direct and govern me in the ways of righteousness and holiness, that I may live the life of the righteous, in the midst of this crooked, froward and perverse generation. Ah Lord, suffer not the mountains of my sins, nor the Rocks of unbelief to hinder thy mercies from descending into my Heart by thy holy Spirit, nor my Prayers from ascending up unto thee by faith. Let thy mercies draw me, and thy judgements drive me, that I may run and not grow weary, that I may walk and not faint. Be, O Lord, my God, I most humbly beseech thee in Jesus Christ, a savour of life unto life to my Soul, and of death unto death to my sins, and let thy holy and most blessed Spirit of grace, that knoweth thy whole, holy and sacred mind and will, lead me, teach me, direct me and instruct me in all the things I shall take in hand to do; and give me, O Lord, I beseech thee, those things, and those things only that may draw me nearer and nearer unto thy self, to make me thine and only thine, that I may be wholly thine, holy thine, always thine, and ever thine, that living here in thy fear, I may dye in thy favour, and after death be made partaker of Eternal Life, through Jesus Christ

my

## A Prayer.

my blessed and alone Saviour and Redeemer,  
for whom I desire ever to bless thee as the Lord  
my Righteousness; and to whom with thy glori-  
ous, holy and sacred Majesty, thy eternal and  
blessed Spirit of grace, be given and ascribed by  
me, and all thine, as all due is, Honour, Glory,  
Power, Might, Majesty, Dominion and Thanks-  
giving, Now and for Evermore, Amen.

---

---

Here



---

**H**ere follow my spiritual Soul-solaces,  
Dictates or Gleanings of God's Spirit  
set down in order; and from time to time  
as it shall please the Lord in his goodness,  
love and mercy, to frame and fit my heart  
unto.

With a Journal of several passages, as  
shall hereafter befall me by Providence,  
whereby I may, as in a heavenly Looking-  
glass, see, know, taste, feel and be certain-  
ly assured of God's loving and mercifull  
dealing towards me, and of my daily ap-  
proach, and bringing nearer and nearer unto  
my long wished and desired home of Hea-  
ven, through and by the merits of my dear  
Saviour and Redeemer Jesus Christ, there to  
sing for ever and ever, *Hallelujahs* of Praise,  
Glory and Thanksgiving unto his most Holy,  
Blessed, Eternal and Glorious Name.

*Let, O Lord, the Meditations of my heart,  
the Words of my mouth, and the Works of my  
hands, be ever acceptable in thy sight, who art  
my Strength and my Redeemer.*

SPIRI

# SPIRITUAL MEDITATIONS,

Being the Gifts and Dictates of

## GOD's SPIRIT;

O R,

The Hearts Frame and Language,  
that desires to be made Spiritual,  
and to live spiritually.

I. **O** God my God, who art all things, and givest all things freely, willingly, abundantly, and continually, therefore of thee in Jesus Christ do I humbly ask all things.

2. Give me thy self, O God, and I will confess that I have all those things I ask.

3. For unless thou givest me thy self, I esteem that I have nothing, though thou keepest nothing else from me.

4. I know that there is no perfect perfection here, and therefore we cannot live without sin; but O most gracious and most mercifull Father, lay them not to my charge, but bury them all, past, present,  
*and*

*and to come*, in the grave of my blessed Saviour and Redeemer, Jesus Christ.

5. I will ever seek thee, O God, whom my soul loveth, desire thee only, and lay hold and depend on thee alone.

6. Let, O God, the things of the world be unto me, as I was unto thee (whilst I was in the world, out of thee) even as a menstruous cloth, and filthy rags.

7. Thy mercies, O God, are the hid Treasures which my heart seeketh, and longeth to enjoy.

8. Thy love, O Christ, is much sweeter to my taste, than the hony-comb, and I desire it much more than gold, yea above all the worlds treasure, good, and glory.

9. I am sure I shall be able to rejoyce, in and under any, yea all afflictions, if thou dost not afflict me, O my God and my Father in Jesus Christ, with thy absence.

10. He is in heaven though on earth, that doth truly love thee, and only love thee; and heaven is in him, because thy love is in him, because thou lovest him; thy love, O God, being the Heaven of Heaven in Heaven, the best of Heaven.

11. Do unto me, O God, what thou wilt, and do but only tell me that thou wilt it.

12. Were I in hell for thy sake, that is, absent from thee, I could and would rejoyce, for

## Spiritual Contemplations.

3

or it is my Heaven to please thee, my God,  
who hast and dost so much delight me.

13. Let me be but esteemed in thy eyes,  
Oh my Jesus, my sweet, my dear, and pre-  
cious dear delight, and I shall not value,  
but condemn all the ill looks of all others  
as a eyes.

14. I had much rather be a *Paul*, a *Job*, or  
a *Lazarus*, than a *Solomon*; be ignominious  
all my days and honour my God always,  
than be honourable all my days, and disho-  
nour my God but one day.

15. Of all afflictions, O God my God,  
let not sin be my affliction, afflict me not  
with sin, for sin.

16. A wounded heart, a heart wounded  
with sin, who can bear?

17. What burthen so intolerably heavy  
as the burthen of one sin only, if the Lord  
lift it not up with one of his fingers?

18. I ask nothing in Heaven or Earth, but  
God in Christ.

19. God in Christ is all things; for all  
things out of Christ are to me nothing, he is  
my joy and my Salvation.

20. I had much rather, methinks, be ever  
afflicted, than never afflicted (whilst on earth.)

21. Though by thy free grace, O God,  
thou hast in love and mercy brought me  
home unto thee, yet thou hast used affliction

as

as the means, therefore do I love and kiss  
the Rod, because thou hast appointed it.

22. I love affliction, because it was the  
hand by which thou did'st, O God, lead  
me out of affliction, that is out of sin.

23. I love affliction, because by it thou  
hast taught me to love thee, yea so to love  
thee, as I love nothing in comparison of  
thee, but all things in subordination to thee.

24. I love affliction, because in it I saw  
thee in me, and my self in thee.

25. I love affliction, because by it I saw  
that thou didst love me.

26. I love affliction, because it taught me  
to love thy Statutes, to choose them, im-  
brace them, and delight in them.

27. And I will love affliction, because it  
will keep me in the ways of thy Statutes.

28. I love afflictions, because they are  
lovely, and sent from thee the God of Love,  
to me in Love.

29. I love afflictions, because thou hast  
sanctified them to me, and me by them.

30. I love affliction, because since that I  
was deeply afflicted (for sins) I have not been  
afflicted with sins triumph, nor with reign.

31. I love afflictions, because thou hast  
made them, O God, unto me lovely.

32. I love afflictions, because thou hast  
ever sweetned them unto me by Sanctifica-  
tion.

33. I love afflictions, because by them thou hast taught me how to bear afflictions.

34. I love afflictions, because by them thou hast taught me how to afflict my self, that is my flesh for sins afflictions.

35. O my God, give me what afflictions thou wilt, so by them thou suffer me not to afflict thee, who, I know, never took'st pleasure to afflict me.

36. If I had not known afflictions, methinks I had never sought to learn to know thee, nor thy knowledge.

37. If I had not been undone, I may justly fear I had been for ever undone.

38. Give me, O Lord, as many sanctified afflictions as thou pleasest, for then in the midst of them I am sure I shall please thee.

39. O Lord suffer not any affliction to afflict me with murmurings or repinings, which I am sure will afflict thee.

40. I desire ever to praise thee, O Lord, for that I never had affliction in the flesh, to my remembrance, but it brought me comfort in the Spirit.

41. So that I may say (through grace) my afflictions have been my best and choicest benedictions.

42. So esteeming them, give me, O Lord, his grace, to esteem them as tokens and signs of grace.

43. O Lord make me ever thankfull for all these thy afflictions which deserve much thanks.

44. O Lord I heartily thank thee for that thou hast made my heart such, as it do truly thank thee for them.

45. Give me grace, O Lord, to will thy Will, and to submit to all thy *Wills will*.

46. Ah Lord, give me grace to know thy Will, & a will to learn to know thy grace.

47. Thy glory is my glories end, thy end is my glories aim.

48. I desire no other honour, O Lord than to have the honour to be thy Servant.

49. I will rejoyce in any Condition, if I may be in the Condition of thy Servant.

50. O Lord, I am willing to do any work so it may be thy work.

51. Thy glory, O Lord, is my only longing, my only joy, delight, desire, aim and end.

52. O Lord let me never be ashamed to do thy work, though never so mean in the eyes of Men, let it be always beautiful, honourable and glorious to my eyes, heart, will and affections.

53. Give me Christ, O God, on any terms and conditions, and I will confess them to be honourable terms, and conditions advantageous and glorious.

54. I had much rather have Communion

with Christ (in a Dungeon) than be adorned and ever possess all *Solomon's* outward glory in a Palace.

55. Communion with Christ will, I am sure, make me content in all places and conditions.

56. In Christ, I am sure, there is fulness of joy, and all true peace and comfort, though without any of all the worlds comforts.

57. In Christ there is all pleasure, though in the World frowns, disgrace and displeasures.

58. In Christ there is true light, though in the World dark Dungeons.

59. Thy smiles, O Christ, my Christ, are my Heaven, and thy frowns let me never know, for I fear them as the worst of Hell.

60. Let me enjoy that Heaven, and I care not for all other Hells.

61. Ah sweet Jesus, let thy will be my will, that my will may be always according to thy will.

62. Let nothing, O Lord, satisfy me, but my assurance of being in thee, and thou in me.

63. Let me always, O Lord, meditate on thy love and mercies in loving me.

64. Ah suffer not any thing in this world of this world to content or delight me, unless thou be in it, my sweet Jesus.

65. O Lord grant that as often as I do sin, I may sigh and sorrow for sin, and earnestly desire to sin no more.

66. Grant



66. Grant that I may set all my affection  
and love on thee (my dear Saviour and So  
veraign Lord, who art the Father's Glory  
the Heaven of Heaven in Heaven.

67. Grant, O Lord, who art my God,  
and all my good, that in all Conditions  
may abundantly rejoyce with true content  
ment, and not at all to murmur or repine  
thy hand, though heavy on me.

68. Ah Lord be thou always all my  
thoughts, all my joy, and the only and all  
the rejoycing of my heart.

69. Grant that I may always love thee  
O my Lord, more than my Life, yea than  
the life, that is, the Salvation of my Soul.

70. Grant, O Lord, that I may not find  
much, by much, labour for the joys of  
Heaven to my self, as to do thy will on  
earth in love only to thy self.

71. Grant, O Lord, that all my solace  
may be in uprightness of heart to serve thee.

72. O Lord give me grace, that whilst I  
am on Earth, I may labour to do thy will  
with my whole will, as it is done in Heaven.

73. Grant, O Lord, that I may every day  
yea all the day long have Communion with  
thee the Spirit of Grace, my sole comfort  
and only comfort.

74. Grant that I may will nothing but thy  
will, O thou my Father in Jesus Christ who  
art in Heaven.

*Spiritual Contemplations.*

9

75. I had rather have thy smiles in Hell,  
my sweet and dear Jesus, if it could be,  
thy frowns in Heaven.

76. I had much rather, if it could be, be  
in Hell and obey God, then in Heaven and  
be against him.

77. O God, give me, I most humbly be-  
seech thee for Jesus Christ his sake, those  
things, and those things only, both for soul  
and body, on earth, that may prepare me,  
and make me fittest for Heaven.

78. I had much rather choose death,  
than choose to sin.

79. Though I cannot live without sin  
here, yet whilst I live here, suffer me not, O  
God, at any time to consent unto sin.

80. I do believe that Christ Jesus is my Je-  
sus and my Christ, and that he makes inter-  
cession for me every moment, and ever will,  
unto my very last moment.

81. I had much rather enjoy affliction  
whilst enjoying thee, O my Saviour, then all  
manner of prosperity if thou dost not pro-  
sper it.

82. As long, O God, as thou givest me  
bread, water and grace, I will acknowledge  
that I have sufficient, meat, drink and ray-  
ent, yea that I fare deliciously, and am  
glorified more gloriously, then if I were with  
purple scarlet and fine linnen.

75.

B

83. To

83. To do thy work, O God, is the wage  
I desire, and which will and shall ever con-  
tent me.

84. Ah Lord, I praise thee for that thou  
hast given me a heart to be willing to part  
from all things most willingly, so I might  
part from all sin also.

85. Dispose of all things as thou wilt,  
God, do but only leave me thy self in pos-  
session.

86. All good thoughts come in love,  
God, from thee, to me, but woe me, how  
ferable me, for that all evil thoughts come  
from my self in hatred to thee.

87. Good Lord, make my heart and make  
my thoughts such, that I may be only such  
and always such as thou would'st have me  
to be.

88. Do thou, O Christ, live and reign  
thy power and might in me, that the might  
power and reign of Sin may be cast out  
me.

89. Let not the things of the World  
put thee, O Lord, out of my mind, nor  
out of my heart to abhor it.

90. Give me, O Lord, grace and power  
to Conquer and cast out all worldly lusts and  
affections out of my heart, that there be  
place for thee, and thee only to dwell  
my sweet Jesus.

wage 91. Grant, O Lord, that I may esteem the  
r worlds gifts without thee, my Saviour, as  
he Devils gifts, that will destroy me.

tho 92. Grant, O Lord, that I may ever be-  
pave and esteem my best duties and perfor-  
mances (as from my self) to deserve no-  
thing but shame and confusion, being but as  
lt, filthy rags, and a menstruous cloath, and  
a poth I am less and less worth at the best, then  
he least of all thy mercies.

re, 93. Nothing but thy blood, O Lord, can  
wash me, nothing but thy death could satis-  
fyme for me, nothing but thy resurrection can  
raise me, and nothing but thy living, can  
make me live.

such 94. Let thy blessed Ordinances, O Lord,  
be more delightfull to me then my meat and  
drink, and sweeter to my tast then the hony  
comb and the hony-comb, let them much more  
please me then the pleasures of *Egypt*, which  
are but for a season.

95. I had much rather have nothing of  
the world, and hate it, then all the world  
and love it.

96. I had rather be the poorest in the  
world, then the richest, as for my own good  
s and profit alone.

97. I am more afraid of honour then of  
dishonour, of riches then of poverty, of high  
degree, then of low degree, of applause,

then

then of contempt or scorn, of health the  
of sickness, and of my life then of my death  
yet I know that God is all, and in all these  
therefore I will fear neither, for I know that  
that which he giveth is the best, and I shall  
profit best by it.

98. Ah that I had so much grace, as to be  
always able to meditate on the love and  
sweetness that is in my Saviour, I would  
not leave that blessed condition of Commu-  
nion with him, (one hour) to gain all that  
the world hath to give.

99. Surely, If I could always think of  
my Saviour, I would willingly always think  
on him, I would not only have him in all  
my thoughts, but I would have him be all  
my thoughts.

100. One moments Communion with the  
Spirit of grace, were to be preferr'd incom-  
parably above all the pleasures and sweets of  
sin, though their end were not bitter, but  
sweet.

101. I would willingly lose all that  
I have of the world, if so be I could lose the  
thoughts of it likewise.

102. I would much rather have not any  
thing of the world, and be not of the world,  
then have all it hath, and be of it.

103. I cannot be poorer then to have the  
world, and love it; nor richer, then to be  
without

without the world, and hate it.

104. Though I cannot remember what I should, yet I remember well, I never did, or I do not do what I would.

105. I had rather say nothing then my own words, when I speak by Prayer, or any other way unto God.

106. Oh blessed Spirit, Sanctifie my thoughts and my words, when I take upon me to speak unto the People of God.

107. Oh sweet Jesus, present, I most humbly beseech thee, my prayers, and myself unto thy Father, that he may receive and accept of both, through thy merits and mediation.

108. O God, my God, give me grace so to live as I may be always ready, willing, and rejoyce to dye; let thy time be my time, whether it be sleeping or waking, on thy day, or on ours, whil'st I am doing thy work or mine own, thy time and thy will be done, O Lord, not mine.

109. O Lord let me never leave fighting for sin, till I leave sinning.

110. Let sin, O Lord, be much more bitter unto me after repentance, then it was sweet before repentance.

111. Let me, O Lord, esteem any death much sweeter, then the bitter life of any sin, though it live but a moment in me.

112. Give me, O Lord, any affliction, unless that which I cannot bear, (sin.)

113. Let me live so long here, O Lord, till I am utterly dead to all sin, and sin dead to me, and then, Lord, take me to thyself when thou wilt, that I may live for ever with thee and with thee.

114. O Lord, though thou give me poverty and Contempt with the grace of content, I shall be as rich and as honourable as I desire.

115. Take my thoughts, O Lord, from the World, and then take the world from me as soon as thou wilt.

116. Give me, O Lord, so much grace to love thee, that it may extinguish all other loves that are in me.

117. Make me, O Lord, thy Servant; and let me know it, and I will never desire, nor ask any other Honour or Condition.

118. I would much rather have Christ me, and doubt it, then not in me and believe it, rather such true sorrow, than such false joy.

119. If Christ were not in Heaven, I would not desire to be there, my desire should be, to be where Christ should be.

120. Let me so love thee, O Lord, as I may always fear thee, and so fear thee, that I may ever unfeignedly love thee, let thee

Two graces be never sever'd from me, nor I from them. •

121. Let no sin keep me from thee, but let every, and all sins drive me unto thee; for I know that thou art a God, pardoning all Sins and Blasphemies, all iniquities and transgressions of such as repent, and resolve to do so no more, and I know that thou art my God, and Father in Jesus Christ.

122. Love me then so, O Lord my God, I humbly beseech thee in Jesus Christ, as to keep me unspotted, that is from sinning against thee, either in thought, word or deed, wittingly, or willingly.

123. Let thy Mercies, O Lord, my Lord and my good God, so draw me, and thy Judgments so drive me, as I may never be at rest nor quiet, until I come to have quiet rest between thy breasts, my dear, my sweet and saving Jesus.

124. Let me, O Lord, so think on the world, as to hate it more and more, until thou givest me so much grace so to hate it, as to think on it no more.

125. Let me not, O Lord, live so long as to desire to be younger to live longer.

126. But let me rejoyce in my age, for that I am nearer the death of sin, and the life of Eternal Glory.

127. Make me, O Lord, not only such as I desire



I desire to be, but such as thou wouldst have me to be, which is, I trust, to be with thee and in thee.

128. I desire, O Lord, not only to be what I would be, but what I should be.

129. It is in thee, O Lord, to give all things, for thou art all things, therefore thee do I humbly beg all things.

130. Let me not live one moment longer after I have done the work of my Generation, that is, not live for my self, but for thee, O Lord.

131. Let my will, O Lord, be only to do thy will, to will thy will, and to submit to thy wills will.

132. Let me be wholly thine, holy thine, only thine, always thine, and ever thine here in thy Kingdom of Grace, and hereafter in thy Kingdom of Glory.

133. I had much rather have the punishment of Sin and not sin, than the evil of Sin and no Punishment.

134. Ah how sweet is it to want the worlds sweets, and in its want, to find what I want, but even in want most to abound.

235. O Lord, thou knowest I desire not so much the world, as to have my thoughts and affections taken from the world.

136. Could Heaven and Eternal life be purchased, for to choose and commit one's

sin willingly) I would not purchase nor have it on that Condition, but rather depend on the love and mercy of God, in Jesus Christ.

137. I am sure God is my God, because he hath given me a heart to fear him in love, and to love him with fear and trembling, to enjoyce in his Statutes, to desire to do his will universally, and to depend and trust in his sure mercies and faithfull promise in Jesus Christ.

138. I am sure God did ever love me, because I am sure he doth now love me, and therefore I am sure he will ever love me, for where he once loveth, he ever loveth, and did ever love.

139. I am sure God loveth me because he hath given me a heart to hate all sin universally with a sincere and perfect hatred, both in thought, word and deed.

140. I am sure God loveth me, because he hath given me true conviction, and sincere, sound and unfeigned repentance, from and for all sin, esteeming all exceeding sinfull, both the great and the small.

141. I am sure God loveth me, because he delight in his ways, and for that all my longings and desires are to do all his will.

142. I am sure God loveth me, because I find his Yoak easie, and his Burthen-light.

143. I am sure God loveth me, because I would not commit any Sin (nor could I willingly) to get his love, if I doubted of

144. I know, and am sure that God loveth me, because that I do most heartily and sincerely desire to love him, a thousand times more then my own self.

145. I know God loveth me, because I love him most for himself.

146. I know God loveth me, because I desire nothing so much, as to be his faithful humble and obedient Servant.

147. I know God loveth me, because I love every man, especially such as I believe love him, and because their conditions whatever they be, make none with me.

148. I know God loveth me, because I love every mans Soul, prosperity and happiness, as my own, and their bodies more then my own.

149. I know God loveth me, because those that have been, and are still my Enemies, in the flesh, I love both in the flesh and spirit.

150. I know God loveth me, because I do sincerely pray for the Souls and Bodies of those whom I have cause to believe that they hate me.

151. I know God loves me, because I hate nothing, but what he hates, which is sin.

152. I know

*Spiritual Contemplations.* 19

152. I know God loves me, because he hath thus changed my heart, from hatred to love, and hath made me to hate what I loved, and to love what I hated.

153. I know God loves me, because I love all things for his Glory, all things in subordination to him, who is all things.

154. Ah sweet Jesus, give me so much love to love thee here on earth, as thou lovedst me when thou wert here, for I cannot else love thee enough, nor soon enough.

155. Ah that I had ever loved thee, and never loved sin.

156. Ah Lord, give me this great grace of love that I may forget all other love, forsake all other love, and hate all other love, that shall in the least hinder my love to thee or lessen my loving of thee, for my soul desireth only to love thee.

157. Thou only art lovely, Ah my sweet Jesus, and my only beloved.

158. O Lord my God, let my love to thee increase, as my life shall decrease.

159. And as I draw nearer to thee, let me, O Lord, find thee more lovely, and more and more to love me.

160. Let me so love thee, O Lord, my Lord, as I may love thee only, serve thee only, fear thee only, and be delighted, ravished, and comforted in and with thy love.

161. With

161. With thee, O Lord, I leave my  
as a token of my love, And give me this Lord  
and let us never change.

162. The love, O Lord, I have for thee  
confess I had from thee, it being now in word,  
O let us both abide, and let me dwell with  
thee.

163. Let it never be separated from  
thee nor me, but of two let us be made one  
and never more be alone.

164. My whole desire, O Lord, is to  
thy will, it is to thee, and to remember thee

165. O Lord, lead me by thy holy  
blessed Spirit, that I may never be led astray

166. Let me not, O Lord, do any thing  
my self, as for my self, but all things by  
self, and for thy self.

167. Be thou always with me, that I may  
never be without thee, O most holy and ob  
blessed Spirit, my Sanctifier, that I may be  
all; and always sanctified.

168. Let me love thee, O Lord, more  
thy Service sake, then for my Souls sake.

169. Let me desire and long for Heaven  
more to do thy will, then to have my will

170. O Lord, if thou wert not in Heaven  
I would not desire Heaven, but my desire  
should be, to be with thee.

171. O Lord, let the same desires be in  
me whilst I am on earth, as shall be in me  
when I am in Heaven.

172. The

my 172. The desire of my heart and soul,  
 the Lord, thou knowest is only to thee, and  
 thee, and to be always guided by thee.

173. Increase this holy desire in me, O  
 Lord, until my soul and body shall be filled  
 with thy blessed fulness.

174. O sweet Jesus, dwell in me ever,  
 and go not out of me never, for when I  
 shall see thee, Lord, I have all that I desire  
 and crave.

175. I am most willing and ready, to  
 give thee my life to preserve thee, O Lord, but  
 not to preserve my life to lose thee.

176. O Lord, what thou hast given me,  
 which is all, take when thou wilt, and in  
 that manner thou wilt.

177. Make, O Lord, thine own Conditions  
 with me, I will make none with thee, but  
 obey thee, and serve thee on thine own  
 terms.

178. Teach me, O Lord, to know my  
 self as thou knowest me, and to hate my  
 self for Sin, as thou lovedst me when I was  
 saved from my Sin.

179. I desire to hate Sin as the Devil, to  
 hate Sin as Hell, and to fly from Sin as from  
 my wrath, O great God.

180. With thee I desire to leave and give  
 myself, O sweet Jesus, receive me, and ac-  
 cept of me.

The

181. O

181. O Lord go with me where I am  
go, that I may be always with thee,  
from thee, nor do any thing without thee

182. O Lord, let me only do what  
consentest unto.

183. I fear Sin much more then the  
thor of Sin.

184. Sin is my worst, my greatest,  
my strongest Enemy.

185. Give me Grace and strength,  
sweet Jesus, to conquer Sin, and I shall  
fear all other Enemies.

186. Had I but one sin unforgiven,  
thou should'st, O Lord, make me my  
Judge, I should, and could not do otherwise,  
then condemn my self for ever  
Hell.

187. I desire ever to magnifie, la-  
praise, and extol thy glorious name, O Lord  
God, for making Jesus Christ my Judge  
whom thou hast appointed also to be my  
vocate.

188. Were I to choose, I would choose  
no other for both.

189. For sure I am, I cannot lose  
cause, if he plead it, nor be condemn'd,  
judging me, who was judged and con-  
demn'd for me.

190. He dyed for me, and therefore  
shall not see that death.

191. He hath paid my ranfome, and therefore I must be acquitted.

192. He hath suffered, and therefore I shall ever reign.

193. He wore a Crown of Thorns, that I might ever wear a Crown of an Eternal and incomprehensible weight of Glory.

194. He is risen and hath led Captivity captive, that I might be delivered for ever out of all Captivity.

195. He is ascended up on high, and therefore I am sure he will lift me up unto him.

196. He is gone to prepare a place for me, therefore I am sure I shall be for ever well plac'd.

197. He is sate down on the right hand of God, and hath convinc'd and conquer'd all my accusers and enemies, therefore I shall in quiet rest, and perfect peace, sit down with him, and by him.

198. He hath all power and Authority given him by God, therefore I am sure no power shall or can hurt me.

199. He hath provided a place for all his Children and Servants, therefore I will not be afraid nor fear.

200. He hath promised, and he is faithful, therefore I will believe and not doubt, but rejoyce.



201. O Lord, let me fear nothing but thy fear. I b  
ent th

202. My love, O Lord, to thee, is full of thy love to me. 208  
bles

203. O Lord, put the vail of thy fear before my eyes, and my heart, that I may not sin against thee by neither. 209.  
and

204. Ah Lord God, suffer me not more to doubt of thy love, seeing thou hast so freely, and willingly given the Son of thy love, even thy dear, only, eldest, natural, and beloved Son, Jesus Christ, to dye for me, and in my place and stead. Visita  
the lov  
210.  
tion  
heart

205. Ah sweet Jesus, Be thou pleased to take up thy abode in my heart, and dwell there, as I may always find thee there, to comfort me, and to direct me how to walk well pleasing unto thee; let me always hear thee, speaking to me, how I shall do every thing I take in hand to do, so that all my thoughts, words and deeds may tend only to thy honour and glory, to the Credit of the Gospel, the good of others, and the eternal Salvation of mine own Soul. ere  
211  
d wo  
dear  
212  
him  
den t  
tak  
Ch  
Se  
213

206. Ah Lord, give me grace in all afflictions, to consider that it's much less than I deserve, and that thou mightest justly have sent them on me sooner. with t  
they se  
go  
vect

207. Hell, O Lord, I confess is only my desert, what less thou givest me, is more than I deserve. mited  
214  
the

but I have or can deserve, and less punishment than the least of my Sins hath deserved.

is su 208. Therefore in all Conditions I desire to bless thy name, and to praise thee, with a thankful, contented and rejoicing heart.

at I 209. Let, O Lord, all thy afflictions teach me, and tell me that thou art mindfull of me, and that they are friendly, yea Fatherly Visitations, and Tokens of thy Fatherly love in Jesus Christ.

natur 210. O Lord, suffer me not to sell my portion in Heaven, for any Portion of earth, or earth, the Honours, Riches, or Pleasures thereof.

and 211. Let even this Portion, thy service and work, O God, be preferred by me, and be dearer to me than all things of this world.

e ; 212. A Christian once in Christ, united to him, cannot be taken out of him, no more than the same water cast into the Sea can be taken out again; for he is become a part of Christ, even as the drops that fall into the Sea, are forthwith a part thereof.

Sol 213. Seeing then thou hast made me one with thee, received me a little drop into thy self, the Ocean of Blessedness, and of goodness, happiness and felicity; My sweet Jesus, I am sure I shall never be separated from thee.

mon 214. Let me, O God, so live the remainder of my life.

er of all my life here on earth, as that thou art  
mayest not be ashamed to be called my Father  
and to give me eternal life hereafter in  
Heaven.

215. O sweet, glorious and glorified  
Jesus, inhabiting Eternity from all Eternity,  
look not on me as I am in my self (with comfort  
thee) but as one in thee, even as a member  
of thy blessed self.

216. Love me, O Lord God, with  
thine own love, even with that love in  
Jesus Christ, wherewith thou lovest thine  
own.

217. When, O Lord, I have thee (thou  
alone) I have what I desire, yea and all  
I desire; for thou art all, and the only  
fire of all my desires.

218. Give me, O Lord, thy self, thou  
without any thing else, and I will never  
thee any thing else.

219. But though thou dost, O God, I  
me all things else, (and not thy self) I  
account it even as nothing.

220. Having thee alone (My dear Jesus,  
I have all things, and having not thou  
have nothing that I truly love.

221. Give me then thy self, and my  
shall content me, but unless thou dost  
me thy self, I am resolved never to be  
contented.

222. Give me then so thy self, O Lord

that thou art my Delight, as I may do all things  
my (y) thee, and nothing at all without thee.

er in 223. Give me so thy blessed self, as I may  
ways enjoy thee, beholding thy glorious  
rified ce, and the light of thy blessed Counte-  
Eternance, and may hear thy most sweet and  
(with) comfortable voice, to comfort, revive,  
s a m d refresh me.

224. Be thou, O Lord, mine all, and let  
I, be thine all.

ve in 225. Though I much fear, and would  
ine ot commit any sin, yet I am not at all a-  
(tho) aid of all the Sins I have committed.

d all 226. Though I know that God hates all  
only ns, yet I much rejoyce that I was made a  
hner.

tho 227. Though I know that God justifies  
even he ungodly, yet I would not be ungodly.

228. Though I know that grace doth a-  
od, bound more then sin, yet I would not sin  
I that grace may abound.

229. Did I doubt of the pardon of my  
r Jens, to have their pardon, I would not  
tho choose willingly to commit one sin.

230. Ah Lord, do not only pardon all  
nd my sins, but give me grace to sin no more.

ost 231. Let me, O Lord, be as unwilling to  
be live in sin, as to dye in sin.

232. Let me fear as much the commit-  
Ling of any sin, as the punishment of all my  
fins

sins I have committed, fear sin before  
 committed, as the punishment after committ  
 yea fear sin more then the punishme  
 sin, choose the punishment and not sin,  
 ther then sin, and have no punishment.

233. Let me hate sin most, because  
 sin, and therefore most to be hated.

234. Let me hate sin, as much after  
 doned, as before, and before commit  
 as after.

235. Let me, O Lord, hate sin, as  
 lovest a sinner that would not sin.

236. Let me be, O Lord, as unwill  
 to commit sin, as thou art willing to par  
 them when committed.

237. Let me even be as unwilling  
 commit any sin, as thou, O Lord,  
 willing to pardon all Sins.

238. Let me, O Lord, die to all  
 that I may live to all grace.

239. Though, O Lord, I know  
 thou pardonest all sins and transgressio  
 yet suffer me not willingly to choose,  
 commit any sin, nor consent to any Tr  
 gression.

240. Let sin dye that grace may live,  
 Let grace live, that sin may dye

241. Let Sin dye in me, that thou ma  
 est, O Lord, live in me.

242. Let me dye to sin, that I may,  
 Lord, live to thee.

43. Let me, O Lord, dye to Sin (whilst  
ye, that I may not dye in sin, (when I am  
d.)
44. Let me, O Lord, so dye here to  
that I may not dye hereafter for sin.
45. O Lord, let me so dye, as I may not  
Eternally.
46. Let sin, O Lord, be rooted out of  
that I may be rooted in thee, and  
in me, my sweet and saving Jesus.
47. Let me, O Lord, be so rooted in  
as I may never be rooted out of thee.
48. *Let me, Lord, take such deep root,  
That I may bring forth much fruit.*
49. *Let my Root be such in thee,  
That my fruit be much to me.  
Let my fruit be such to thee,  
That the Fruit be like the Tree.*
50. Let, O Lord, my death to Sin appear,  
the appearance of the life of grace.
51. Let me, O Lord, so live, as I may  
er dye but to Sin.
52. Let me, O Lord, so live to thee  
e, as I may ever live with thee, and in  
e hereafter.
53. Were not thy work, O God, the  
rk of my Salvation, yet would I prefer it,  
dye do it, before that of my Salvation.

**A Prayer.**

## A Prayer.

**A** H most blessed, Incomprehensible and wash  
 nal Lord God, Glorious in Holies.  
 fearfull in Praises, doing wonders; the How  
 vens are not pure in thy sight, and yet thou unto  
 graciously pleased in Jesus Christ to look down  
 and to dwell in poor Man, who is sinfull spirit  
 and Ashes; thou livest only in the highest led up  
 vens, and in the lowest hearts, the one is soul.  
 Kingdom of Glory, the other of thy Grace, when  
 Lord, make my heart so low in my own esteeme I,  
 it may be so high in thine, that thou may'st find  
 it thy delight to dwell in it for ever; Ah Lord  
 when I consider all that thou hast done for misers  
 and all that I have done against thee, I am un  
 shamed, and confusion seems to cover my face  
 Vail, having, O Lord, transgressed all thyde w  
 and just Laws, and broken wilfully, willare e  
 knowingly and presumptuously all thy Disinfi  
 Commandments from the first to the last, and L  
 the greatest to the least, as well by Commive I  
 as Omission, as well by Actual sin, as Originally  
 sin, knowingly as well as ignorantly, bothings  
 fully and willingly on thy days, as well as en  
 our days, in thy house as in other houses, in ch  
 ing thy work, as in doing my own work, in ho  
 ties, as well as out of duties; praying sins, and ho

sins, meditating sins, Sermon sins and Sacrament sins, so that my repentance must be repeated off, and my Prayers Prayed against, even my sighs and groans have need of tears and wash them, and my very tears of doubled Holiness.

the How, Lord, have I made thy holy things un-  
 t thou unto myself, and turned thy graces into  
 look of unthankfulness, and quenched the motions of thy be-  
 full spirit by wilfulness! how, Lord, have I trea-  
 bested up wrath against the day of wrath unto my  
 one in soul, and made thee a savour of death unto  
 grace, when thou comest as a Saviour of life! how  
 esteeme I, Lord, hated to be reformed, and turn-  
 ayst from thee, when thou camest running towards  
 in love and in mercy! how have I cast thy  
 for wisdom behind my back, and trampled thy pre-  
 I and under my feet! how many times have I  
 y broken my Promises, Vows, and Covenants  
 thyde with thee in my straits! with how much  
 willinge eagerness and earnestness, have I served  
 y Disfingful Lusts (then thee) in thy services, my  
 ast, O Lord God! and how much more pains  
 have I taken for earthly things then for bea-  
 Orighly! how much more delightful have these  
 bothings below, and the remembrance of them  
 well asen unto me) then the things above! how  
 s, much sweeter hath sin been to me then grace,  
 k, and how have I bent my will against thy great  
 sins, and holy will in all things! how willingly and  
 how



how fast, O Lord, did I run in the ways of  
 eternal destruction! and how, good Lord, didst  
 I vehemently delighted and laboured, to myself,  
 and others to commit the same sins, and to do the  
 same things! how easily and how willingly did I  
 believe the suggestions of the Devil, and how  
 what willingness have I left thy work, and  
 how often, good Lord, to do his, nay, because  
 is yet worse, how often have I tempted him, the  
 tempter to tempt me unto sin, when I knew  
 the wages of sin was death, even Temporal  
 Spiritual and Eternal, for body and soul, did I  
 my very utmost to destroy both!

But what, O Lord, are all these sins, to  
 those I do not, to those I cannot remember, of  
 that both for greatness and multitude; yea we  
 are all the sins I have committed, to think,  
 would have committed, hadst not thou in  
 and in mercy, O most gracious, loving, and  
 most mercifull Father, in Jesus Christ (who  
 strained me) and come in continually unto  
 help and succour, even when I was altogether  
 helpless and succourless! thou didst, O Lord  
 own me when I would not own thee; thou didst  
 run after me when I did my utmost to run  
 thee; thou didst, O Lord, continue knocking  
 when I would not open to thee, and wertst  
 contented, such was thy endearing loving love  
 to me, to stand at the door of my heart  
 out, untill thy locks were wet with the dew  
 of Heaven.

ys Heaven, and when I was most pitiless, then  
 d, didst thou most pity me, and took'st me from  
 to my self, and out of the power of all my adver-  
 o dices, and didst enter with forceable possession  
 gly to my heart, there to lodge, sup and dwell  
 and ever, tho' thou foundest it to be more un-  
 rk, an then a dunghill: and is not this enough  
 , because all the Creatures in Heaven and Earth  
 l him stand amazed, and with wonder and a-  
 ewishment to admire the condescension of so great  
 emp God as thou art?

l, d Ab Lord God, what could I more desire, nay  
 hat couldst thou do more for me then thou hast  
 sinne, to bring me out of the death of sin to the  
 ber, of grace, out of the suburbs of Hell, into  
 ea suburbs of Heaven; methinks, Ab me  
 o thanks, I may truly say, out of Hell it self,  
 in lo Heaven it self; such a vast difference there  
 ng, such a blessed and glorious change there is  
 rist ready, blessed and ever magnified, and prais-  
 unto be thy ever blessed, great and most glori-  
 togeth name of Jehovah, my strength and my  
 O Lotion.

ou di Thou hast not only, O Lord, delivered me  
 runft of the paws of that roaring Lyon (the  
 mockevil) who had almost devoured me, but hast  
 t'st wren me of thine own power and strength, to  
 love overcome him, to trample him under my feet;  
 t wilt to despise him to his very face, thou hast  
 e dewovered unto me his falseness and malice and

how fast, O Lord, did I run in the ways  
 ternal destruction! and how, good Lord,  
 I vehemently delighted and laboured, to  
 others to commit the same sins, and to  
 same things! how easily and how willingly  
 believe the suggestions of the Devil, and  
 what willingness have I left thy work,  
 how often, good Lord, to do his, nay, because  
 is yet worse, how often have I tempted him  
 tempter to tempt me unto sin, when I knew  
 the wages of sin was death, even Temporal  
 Spiritual and Eternal, for body and soul, and  
 my very utmost to destroy both!

But what, O Lord, are all these sins, to  
 those I do not, to those I cannot remember, of  
 that both for greatness and multitude; yea  
 are all the sins I have committed, to think,  
 would have committed, hadst not thou in Hea-  
 and in mercy, O most gracious, loving, such  
 most mercifull Father, in Jesus Christ  
 (strained me) and come in continually unto  
 help and succour, even when I was altogether  
 helpless and succourless! thou didst, O Lord,  
 own me when I would not own thee; thou didst  
 run after me when I did my utmost to run from  
 thee; thou didst, O Lord, continue knock (oil)  
 when I would not open to thee, and wert'st open  
 tented, such was thy endearing loving love  
 to me, to stand at the door of my heart with  
 out, untill thy locks were wet with the dew

Heaven, and when I was most pitifull, then  
 thou most pity me, and took'st me from  
 myself, and out of the power of all my adver-  
 saries, and didst enter with forceable possession  
 into my heart, there to lodge, sup and dwell  
 forever, tho' thou foundest it to be more un-  
 worthy then a dunghill: and is not this enough  
 to cause all the Creatures in Heaven and Earth  
 to stand amazed, and with wonder and a-  
 newishment to admire the condescension of so great  
 a God as thou art?

Ab Lord God, what could I more desire, nay  
 what couldst thou do more for me then thou hast  
 done, to bring me out of the death of sin to the  
 life of grace; out of the suburbs of Hell, into  
 the suburbs of Heaven; methinks, Ab me  
 thou thanks, I may truly say, out of Hell it self,  
 thou in Heaven it self; such a vast difference there  
 being, such a blessed and glorious change there is  
 in Christ, blessed and ever magnified, and prais-  
 ed unto thy ever blessed, great and most glori-  
 ous name of Jehovah, my strength and my  
 O Lord.

Thou hast not only, O Lord, delivered me  
 from the paws of that roaring Lyon (the  
 devil) who had almost devoured me, but hast  
 delivered me of thine own power and strength, to  
 overcome him, to trample him under my feet;  
 thou wilt to despite him to his very face, thou hast  
 delivered unto me his falseness and malice and

### 34 Spiritual Contemplations.

the wickedness and the deceitfulness of my  
deceitfull wicked heart that did thus be-  
me.

Ah Lord, what can I, such a poor wretch  
I am render unto thee for all thy benefits, I  
a worm, and no man, the greatest, and  
chiefest of sinners, the very worst of the  
of men; O Lord accept of what I have to  
thee, of these two poor mites my soul and  
true, O Lord, I confess and acknowledge  
they are not worthy to be put into thy  
Treasury, but if thou wilt be pleased to  
on them, the glorious Image of thy Son  
Christ, I am sure they will pass for cur-  
coyn in thy Heavenly Court, and thou  
own self wilt esteem them of thy peculiar  
sure: O Lord, set me as a seal upon thy  
and let thy love be settled upon mine, that  
may be out of love with all, that I may be  
ly in love with thee, and let all my mem-  
and fauulties, be but as instruments to ad-  
thy holy and blessed motions.

Ah Lord God, good as great, and great  
good, when wilt thou by thine Almighty p-  
natterly destroy and root out all sin out of me,  
shall the time, O Lord, come, that it shall  
Crucified unto me and I unto it, when shall  
time come that I shall see it no more, when  
the time come that thou wilt, O Lord, give  
a final Victory over it, and totally destr-

When, Lord, shall come that blessed day where-  
I shall not sin, when I shall put off sin as an  
garment, and never more put it on, when  
tears, fears, sighs and groans for sins,  
shall be expell'd and extinguished, when thou, O  
Lord, my sweet and blessed Jesus, shalt only be  
all and my all.

But grant, good Lord, though sin be in my  
heart, that my heart be not in sin, and though  
it rule over me as a Tyrant, let it, Ah let it  
never raign in me a moment as a Sovereign,  
and though I cannot live without sin, yet, good  
Lord, for thy goodness sake, let me live without  
consenting unto, delighting in, or approving of  
any sin whatsoever, either in thought, word or  
deed, but let there be always, and continually in  
me, a heedfull, watchfull, carefull, circum-  
spect care; though temptations fall on me, let  
me not fall into temptation, but deliver me  
from all evill, O thou my Father which art in  
heaven, and cause me to work out my Salva-  
tion with fear and trembling, and to labour  
more and more to make my calling and election  
sure, before I go hence, and be no more seen.

And knowing, Lord, that thou hast in the  
abundance of thy love and mercy provided for  
me a Kingdom which cannot be shaken, let me  
have grace in my heart to come before thee, and  
worship thee, the true God, with reverence  
and godly fear, that I may always run and not  
grow

grow weary, and walk and not faint, wean me  
 O Lord, all thy Laws of grace in my heart,  
 and thy Statutes of Love in my mind, by thy  
 finger of thy holy and blessed Spirit, that I may  
 never go astray to the right hand of pleasure  
 or to the left hand of profits; wean me, O Lord  
 from the world, ere thou take me out of this  
 world, and whilst I do live in the world, let  
 me be dead to it, and to all the things of the  
 which are the honours, riches and pleasures  
 thereof, the lust of the flesh, the lust of the  
 and the pride of life, and give me those things  
 and those things only, which may make me  
 thine, and onely thine, that I may be able to  
 thine, and ever thine.

Teach me, O Lord, to use the world more  
 I used it not, that I may not abuse it, my  
 nor thee who hast given it me to use, but not  
 abuse, give me, O Lord, I humbly beseech  
 in Jesus Christ, grace to be always mindful  
 of my last end, and of the reckoning thou  
 must make before thee, the judge of Heaven  
 and Earth, take away all my doubts, my  
 and cares, for the things of this life, that I  
 cast all my care on thee, who carest for  
 for the earth is thine, and the fulness thereof  
 if; grant, O Lord, that I may know how  
 want, and how to abound, and to be able  
 content in all conditions; knowing that all  
 things shall be for my greatest good, and

ough affliction be in the night, yet joy shall  
come in the morning; grant, O Lord, I beseech  
thee, that my last thoughts may be my best  
thoughts, and my last days, O Lord, my best  
days; grant, O Lord, that I may be willing  
to lose all to gain thee, and to esteem it no loss  
to lose great gain; grant that I may be willing to  
increase, that thou maist, O Lord, increase, to  
end and to be spent for thee and to follow  
the Lamb of Righteousness, wheresoever  
thou goest; grant that I may be as willing to  
wear the Crown of Thorns, to obey thee here,  
as the Crown of Glory to praise thee hereafter;  
and grant, O Lord, that I may be as willing  
to suffer for thy glory, as to reign with thee in  
glory, and that I may desire Heaven much  
more for thee, then thee for Heaven.

Ab Lord, I could be content with Mary to  
sit at thy feet, and to wash them with my tears,  
and to stand behind thee, being altogether a-  
shamed to come before thee, how willingly,  
O Lord, how willingly do I with Jeremy wish,  
that my head were a Fountain of water, that  
mine eyes might gush out Rivers of Tears; and  
Ab that I could with David weep continually,  
with Magdalen abundantly, and with Je-  
sus bitterly, that I might give my soul no rest,  
untill I come into thy blessed Arms, the blef-  
sed, joyfull, saving Ark of Rest, which shall  
for ever cause me to float and swim above all



the storms and tempests of sin and Satan ;  
 grant, O Lord, that having past the time  
 my Pilgrimage here in thy fear, I may dye in  
 favour ; unite me, O Lord, I most humbly  
 seech thee, so nigh unto thy self, that I may  
 made bone of thy bone, and flesh of thy flesh  
 make me a member of thy Mystical body be  
 that I may be for ever a member of thy  
 rious body hereafter.

Ab Lord God in Jesus Christ, I beseech  
 to sanctifie all afflictions and Temptations  
 me, and lay no more upon me at any time in  
 dy or mind, then thou shalt in thy goodness  
 and for thy glory inable me to bear; and  
 not thy holy and blessed spirit the Sanctifier  
 the Comforter from me ; be thou my help  
 want, my strength in weakness, my joy  
 sorrow, my comfort in grief, my riches in  
 verty, my palace in Prison, my home in  
 nishment, my health in sickness, and my life  
 death, let my blessedness in thee, O Lord, cause  
 me to see my cursedness out of thee, let thy  
 overflowing fulness cause me to see my emptiness  
 thy beauty my ugly deformity, thy light  
 darkness, thy glory my ignominy, thy riches  
 poverty, thy obedience my disobedience, thy  
 perfection my imperfection, thy holiness my un-  
 liness, thy glory my shame, thy wisdom my  
 thy strength my weakness, thy goodness  
 badness, thy Heaven of happiness and blessed

Hell of unhappiness, and wretchedness, thy things, my nothing.

Ab sweet Jesus, that camest down from Heaven on Earth, to lift me up from Earth to Heaven, thou took'st my nature on thee to make me forsaker of thine own holy blessed, and divine nature, thou becamest the Son of Man, to make me the Son of God; thou becamest, O Lord, my Lord, an Heir of Misery, to make me an Heir of Mercy, yea Co-heir with thy self of Heavens great glory and eternal Happiness, Felicity and blessedness, which is thy Father, Self and holy spirit, three Persons but one God; thou wert, sweet Jesus, Lamb of God, Son of God, made a Curse, that I might be made a Blessing, thou wouldst dye once, that I might likewise dye at once, and then live with thee for ever and ever; thou didst, O King of Glory, wear a life crown of Thorns, that I might wear a Crown of Glory; thou wert lifted up on the Cross to lift me up unto thee, thine arms nail'd abroad, shew how willing thou wert to embrace me, thy feet nail'd together, to shew thy willingness never to go from me, thy head hanging down to shew thy willingness to kiss me with the kisses of thy mouth, of thy love for ever; thy heart opened with a Spear, even to let me in there; thus didst thou shew by the Crown of Thorns on thy head, the height

of thy love; by the nayling of thy feet, the love of  
 of thy love; by the spreading abroad of thy goodness  
 the bread of thy love; and by the opening of thy  
 thy side, the shedding of thy hearts blood, the  
 depth of thy love. O blessed God, O most  
 fed love, there is no God like unto thee, nor  
 there ever love like unto this thy love; when  
 did'st, O Christ, thou did'st, suffer thy Father's  
 frowns, that I might have his smiles; thou did'st  
 O Christ, thou did'st, drink up the dregs of  
 Father's wrath, even Vinegar mingled with  
 Gall, that I might sweetly solace my self  
 drinking to thee the bottomless bottom of  
 endless love; thou did'st, O Christ, my Saviour  
 thou did'st, bear all my sins, that I might  
 appear without sin; thou did'st, O Christ, my  
 decemer, thou did'st shed all thy heart blood  
 wash me from the filthiness of my own blood  
 and from the guilt of this thy blood-shedding  
 thou had'st, O Christ, thou had'st, thy Face  
 much more glorious than the Sun, defaced  
 spittle, that mine might shine even as thou  
 gloriously in glory, though not so gloriously  
 ous; thou had'st, O Christ, thou had'st thy  
 whipped, that by thy stripes I might be healed  
 thou wert, O Christ, thou wert thus wounded  
 that by thy deadly wounds I might be  
 Cured; O love infinite and incomprehensible  
 yond degree, an offended God dies, to set offe  
 ing man free.

the love. Ah Love that surpasseth all understanding, ab-  
 thy goodness that surpasseth all love, that wert in love  
 open mercy and goodness pleased to do this for me, not  
 blood, when I was a friend, but an enemy, not when I  
 most was in Covenant with thee, but when I was  
 not of Covenant, not when I loved thee, but  
 we; when I hated thee, not when I was lovely, but  
 y Faithless, not when I was holy, but unholy, not  
 thou didst when I desired it, but when I desired it not, not for  
 asking it, but when I askt it not, not for having  
 led me any thing for thee, but even then, when I  
 y I self did all that I could against thee, not when I  
 of was thy Servant, but a Servant of the Devils;  
 Saved all this, O God my God, that thou didst,  
 might was not for thy advantage, but for mine, not  
 my for thy good, but for mine, not for thy honour, but  
 blood for mine, not for thy glory, but to bring me to  
 n glory; and all this thou didst, looking for no-  
 edding again; thou lovest me only because thou  
 by I shouldst love me: Ah height, length, depth, and  
 ced readiness of love, that an offended God should  
 as this, and woe, and pray and pay, and promise,  
 sty give, and dye, and live to reconcile, in-  
 thy rich, honour, magnifie, and exalt; offending  
 be a man, poor despicable man, vile, wretched,  
 voun worthless man, nothing man, that can be fitly  
 be compared to nothing, but to nothing less than  
 sible the drop of a bucket, or the dust of the bal-  
 offe lance.

O Lord, let these thy wonders of mercies, and  
C 5                      wonderfull.

wonderfull compassions, cause me ever to adore and adore thy love and kindness, thy kind love thy goodness, and thy greatness, and to cry out, Lord, what is man, that thou art so mindful of him, and the Son of man, that thou so guardest him, as to visit him, to magnifie him, to dwell in him, to delight in him, to make him thy delight, to set thy heart upon him to do him good, even according to all the good that is in thy heart, having prepared for him an Kingdom, which cannot be shaken, a Kingdom of Glory, an eternal and incomprehensible weight of glory where is joy, all joy, unspeakable joy, and Rivers of pleasures for ever measured where is no night, but all is day, yea the Lord himself is the light thereof, where is no grief nor sorrow, nor care, nor fear, but all tears shall be wiped away, and there shall be no more sorrow, nor sighing, but all joys, and singing of praises and Hallelujahs with the Angels and Saints, beholding the Lord of glory, yea the glory of the Lord, seeing him face to face, as he is, and knowing him as he is to be known, where there is no Canaanite in that Heavenly Country, no Cain to kill, no Sodomite to vex, no Ishmaelite to scoff, no Esau to terrifie, no Shimei to curse, no Herod to persecute, no Rabshakeh to rail, no Judas to betray, this Heaven is now above all Molestations, and perturbations, and for term of years, but for ever.

Ab most holy, most great, and most glorious  
 Lord God, bring me I most humbly beseech thee  
 to thine own good, due, and appointed time,  
 that I may behold thy beauty, and thy glory, and  
 be light of thy right blessed, and most blessed,  
 and glorious countenance, which may by the  
 right aspect shining on me, cause me like-  
 wise to shine brighter than the Sun, and my  
 soul and body together to be made perfect, pure,  
 and holy; as thou, O God, art, though not so  
 holily pure and perfect, and that both being  
 enlightened with thy heavenly wisdom, may be  
 made to know the stability thereof, and be af-  
 fected of thine eternal and everlasting love, and  
 living in me for ever, and for ever.

Grant these things, O my God, and my Fa-  
 ther in Jesus Christ, and what ever else thou  
 knowest to be needfull or expedient for me, both  
 for soul and body, and all for the merits of thy  
 Son and my Saviour, thy Christ, and my Jesus;  
 for whom my Soul shall ever bless and praise  
 thee, as the Lord my Righteousness, and to  
 whom, with thy glorious Majesty, and holy  
 spirit of grace, the Comforter, and the Sancti-  
 fier, be given by me, and by all thine, as all  
 due is, and to none else, honour, glory, power,  
 might, Majesty, dominion, and thanksgiving,  
 now and for ever more, Amen.

## 44 *Spiritual Contemplations.*

1. Contentment though in Poverty the best, the surest, and the greatest riches.
2. Let me not set thee a time, O God, but wait on thee for all things in time.
3. And when thy time shall come to set me forth, let me run and not grow weary and walk, and never faint.
4. Send me, O Lord, whither thou wilt, I am willing to go, and be, and do whatever thou shalt command, though to spend, and to be spent for thee.
5. And wheresoever, O Lord, thou shalt place me, I shall not account it my abiding place, no longer then it shall be thy pleasure that I there abide.
6. Being with thee, my God, where ever it be, I shall be, I am sure, where I would be.
7. And being in thee, my Saviour, as thou in me, my condition, I am sure, would well please and content me, what ever it be.
8. Ah Lord, who would, or who should desire to live here in the flesh, being he cannot live and not sin, it is not subject to the Law, neither indeed can be.
9. And who would not, or should not be willing to die, to kill sin, that sin might dye, and be destroyed for ever totally.

10. Yet I am content to live, though I do  
riches, thy grace, O my God, being sufficient  
for me.

11. I had rather be on earth for thy sake,  
and to do thy will, than to be in Heaven,  
for my own sake only, and only to have  
weary own will.

12. For is it not to be in Heaven, even  
when thou do thy will on earth, as it is done in  
Heaven, it is a Heaven on this side Heaven,  
an earthly Heaven, or a Heaven on earth,  
to which, good Lord, give and grant me, un-  
less thou givest me what thou hast promised  
me, which is thy blessed self in Heaven, who  
abidest the Heaven of Heaven in Heaven.

13. Where then soever, when, and how  
long soever I live or die, I shall through thy  
good grace, live and die contented, and  
gladly joyfully.

14. How willingly, how willingly Lord,  
would I leave this world, and all the things  
in it, if they were all mine, to live with  
thee, for I know thee, O Lord, I know  
thee, (and for which I most heartily thank  
thee) that thou art much better than all  
things, yea all things compared to thee are  
nothing, and all things out of thee, that is  
not without thee, can be fitly compared to no-  
thing, but to nothing.

15. And yet, Lord, thou knowest how  
willing



willing I am to live in this world, toom t  
for thee. nd ty

16. Thou knowest, O Lord, how 23.  
more willing I am to dye then to live, y go  
yet, Lord, thou knowest how I strive all I  
live, that I may not dye. ill.

17. Give me grace, O my God, 24.  
live, as I may dye dayly, and to dye dash t  
that I may ever live. could

18. *Let me so live as I may live ever.* do  
*Let me so die, as that I die never!*  
*Let me die but once, that I live for e* 25.  
*Let me die that once, that I die ne* mbl

19. Come then, O Christ, and set me full a  
That I may go and live with thee: ill an  
Then shalt thou be unto me gain, 26.  
And free me from Eternal pain. e do

20. When I do any thing that is g fire,  
it is against the will of the flesh, and ad ra  
I do any thing that is evil, it is against th  
will of the spirit. 27.

21. To will good, is many times hole  
sent with me, but how to perform it, I k me,  
not at any time, how, (of my self) but over  
I know, that he that giveth grace to 28.  
will also give grace to do, for both to cart,  
and to do, is from the good will of God. lf in

22. When I do any thing that is go 29  
that's from the good Spirit of God in at w  
but when I do any thing that is evil, th thy  
fr

1, toom the evil spirit of sin which is in me  
and tyrannizeth over me.

ow me 23. All the will I have to good, is from  
live, y good will, my good God, but all the  
strive will I have to evil, is from my own evil  
ill.

d, for 24. Ah Lord, how hard do I find it to the  
ve dash to do what I should, nay what I  
ould; and how easie, Ah Lord, how easie,  
ever, do that which I should not, and would  
never!

for e 25. Do thou therefore, O Lord, I most  
ie nee amply beseech thee, work in me both to  
me full and to do, according to thy good  
hee: ill and pleasure.

26. That as to please thee, O Lord, is  
ain. the desire of my will, yea my wills only  
is g fire, so not to please thee, my God, I  
and w d rather, yea much rather dye than will,  
ainst th my will willingly.

27. Let thy holy will, O God, be my  
mes hole will, and thy whole will be made holy  
t, I k me, by doing it wholly and holily, by the  
but powerful assistance of thy holy Spirit.

28. To will thy will ( O God ) with my  
e to heart, is thy will, O Lord, written by thy  
h to self in my heart.

29 Let then thy will be in my heart,  
is go at with my heart, I may both will and  
d in do thy good will, my good God.

30. When

30. *When with my heart I think on thee  
Then from all sin my heart is free  
Let then my heart still think on thee  
That from all sin I may still flee  
Lord, take my heart, and make it free  
That to no sin, it may incline.*

31. The best of our best is so bad  
our all is worth nothing at all.

32. If then our best good be so bad  
holy things so unholy ; Ah Lord, how  
holy is our unholiness, and how bad  
evil is our worst evil, the evil of our  
things.

33. It is not my studious care, but  
care, O Lord, of my study, that makes  
both my study and care prosperous  
advantageous.

34. It is from thee, O Lord my  
that I have all that I have, Ah give  
this mercy also, to be as willing to  
it thee back when thou wilt have it,  
was willing to receive it when thou  
gave it.

35. When man speaks to man, it  
take no effect, but when God speaks to  
( whatever he speaks ) it shall take effect.

36. Let, O Lord, thy speaking to  
and in me, be effectual for the benefit  
and not for the worse of my Soul  
favour of life unto life, and not of death

death, of life to my Soul, and of death  
my sins.

7. I had rather hear and learn one thing  
of the wisdom of God, than a thou-  
sand from the wisdom of men.

8. Let all thy truths in me, O God, be  
firmly to me, by the powerful wisdom  
working of thy holy Spirit.

9. God's voice brings me always joy,  
comforts my sad heart; but man's voice  
seth me alwaies grief, and saddens my  
heart.

10. I had rather be ever alone with God,  
want all other things, than be one day  
without him, to have and gain, and keep  
other things besides him.

11. For when God is in me then am I in  
Heaven, but when God is not in me, then  
I in Hell; for thy presence to me, Lord,  
to me Heaven upon earth, and thy ab-  
sence, O Lord, Hell upon earth.

12. It is thy self, O Lord, thy blessed  
self, that I desire, and not the desires of  
other desires.

13. When I have thee, Lord, I have all  
desires, and yet when I have thee not,  
I do not, because I cannot desire thee.

14. So impotent am I, as not able to  
will or desire my own good, so poor a  
wretch, as not (of my self) to wish my  
self

self rich. so much a slave, as to be content, yea willing and delight to, ever to be a slave, yea the worst of slaves, even to my own sinful lusts, although I know they will (if lived in ) drown me for ever in the pit of Eternal destruction, from which, good Lord, ever deliver me as thou hast delivered me, keep me out as thou hast hitherto kept me out, and preserve me to my lives end, as thou hast preserved me from the beginning, that I may ever live to thee, for thee, and to praise thee ever, and for ever.

45. Thou hast in mercy, O God, my God, brought thy self, thy ever sweet, blessed, gracious, and most glorious self to me, ah bring my self in love, and obedience home unto thee.

46. My words, Ah my words, I know well, are but words, and the breathings of a sinfull man, but thy words, O my Lord, I well know also, that they are the breathings of a holy God.

47. Grant, O God, my God, that all my words may breath out sorrow for sin, and thy words breath in me the assurance of the pardon of sin.

48. For whole sins, O Lord, thou forgiveest, thou also forgettest ; whom thou pardonest, thou wilt save : for where thou lovest, thou livest, and wilt, I am sure, ever live there in love.

49. To

49. To be taught by thee, O God of wisdom, is to be well taught, make me, O Lord, make me, I beseech thee, as willing to learn of thee, as thou art willing to teach me.

50. And give me grace, O God, to retain what I shall learn of thee, that I may forget what I have learnt of my self, and the world.

51. If Earth's sweets are so sweet to earthly minds, as they prefer it to the sweet of Heaven; Ah how sweet are Heavens sweets to Heavenly minds, and how do they prefer it to all the sweets on earth.

52. How much sweeter, O my God, is the honey of thy word to the tast of my inward man, than the Honey-comb of the world to the tast of my outward man.

53. I had much rather say nothing then my own works, do nothing then my own words, and have nothing then all my own desires.

54. Ah Lord God, give me grace to live in Heaven whilst on earth, by doing thy will on Earth, as it is done in Heaven.

55. They are not the words of the mouth but of the heart, that are agreeable and well pleasing to thy heart, O my God, the searcher, the tryer, and the knower of all hearts.

56. He that hath his heart right, all things that he doth and doth not, are right dear, and

and precious in thy sight, and according to thy heart, O God, the giver and maker of all hearts.

57. *When I sleep, O God, thou art still by me,  
And when I wake, I am still with thee :  
So that whether I sleep, or whether I wake,  
I am sure, O Lord, thou dost ~~me~~ never forsake.*

58. To believe in God, is to know God, to know him is to love him, to love him is to fear him, and to fear him is to serve him, and to serve him is to obey him, and to obey him is to do his will, and to do his will is to give up our wills to his will, and to give up our wills to his will, is to rejoyce in all things that he doth and wills, and to rejoyce in all things that he doth and wills is to have a heart according to his own heart.

59. It is not what I do, or can do, but what I would do, that best pleaseth thee, my God, who giveth both to will and to do.

60. O Lord, let not what, or any thing of that I do, please me, until I am sure that it please thee.

61. O Lord, suffer me not to seek my own delight, but let my delight be to delight thee, who art the delight of my soul, and in whom only my soul delighteth.

62. If thy back parts, O Lord, do so much rejoyce my heart here on earth, how shall thy face cause me to rejoyce in Heaven,

ven, where I shall see thee face to face, and know thee as thou art to be known!

63. And seeing it is my only grief on earth, that I have offended thee my God, by sin, it shall be my only joy in Heaven to praise thee, for that thou art not offended with me for my sins.

64. Give me, O my God, for Christ his sake, thy Kingdom and thy Glory, that I may give thee honour and glory, for ever, in thy Kingdom of glory.

65. And till that day shall be, give me grace, O my sweet and saving Jesus, so to watch and to wait, that when thy Kingdom shall come, I may rejoyce and say thy will, O Lord, be done, and so enter into the joy of my Lord, even into the Lord of my joy.

66. To do thy will, O God, is all the thoughts and desires of my heart and will, and in doing thy will, is all the joys, delights and ravishments of my willing heart, thus made willing through thine own good will.

67. I know well, that it's thou in me, my dear and sweet Jesus, that causeth my desires to desire thee, and the heart of my soul, to hunger and thirst for thee, and also that giveth me boldness to speak unto thee.

68. O Lord, I desire nothing but what thou wilt, and all that thou wilt, I willingly



54 *Spiritual Contemplations.*

ly would, and willingly would nothing but what thou wilt.

69. I had rather do thy will, O my God, on earth, for thy self, and thy sake, then be in Heaven for my own self, and my own sake, thy service is dearer to me then my soul.

70. I had much rather do the least work for God, then have the greatest good and benefit for my self.

71. Whatsoever, O Lord, thou wilt have me to be, do and suffer, that I willingly would be, and long to do and suffer, and to have, and no other.

72. Wilt thou, O Lord, have me poor, afflicted, persecuted, banisht, evil spoken of, tormented, tempted; all these, Lord; and what else thou wilt, so thou come with them, I shall rejoyce in them, and most willingly receive them.

73. It is not, Lord, what I desire only, but what thou hast ordained, that I only desire.

74. I know and am assured, that thou wilt, O Lord, sooner cast the earth into the Sea, and remove the Heavens, then take any of thy love from those whom thou lovest.

75. For seeing sin (cannot) nor shall not, separate us, Lord what shall, what can?

76. It is fixt on thy own love, O Father,  
in

in Jesus Christ, thy Son most lovely, and therefore unchangeable, unmoveable.

77. It is from thy great Love, O my God, that I find thee lovely, but thy love is greater, for that I love thee, and yet more great that I love thee only, but more great then all, it is, that thou hast ever loved, and wilt ever love me.

78. Ah love that passeth all degree, the offended dyes to set the offenders free.

79. It is thy mercy, O God, that I am not past mercy, that I condemn not mercy, that I know mercy, that I value mercy, that I prize mercy, that I seek mercy, that I hope for mercy, am assured of mercy, and that I desire the same mercies for all others that are not past mercy.

80. To will thy will, O God, is to do thy will when we would as willingly do it, (be it what it will) as we will it.

81. To serve thee best and most, or to do thee, O God, most and best service, is in most submitting to thy will, be it what it will.

82. It is not the work of the hand, or of the head, but of the heart, that is according to thy heart, and most delighteth thy heart, O my God, the maker, and the giver of all good hearts.

83. To wait is berter then to work, if thou

thou shewest us not what work is thy work, and what work we shall do.

84. Let me not, O God, ever ask any other condition, than my present condition, and always submit to thy will in my condition, as often as thou shalt change my condition, and esteem every change the best change, *yea and a changing for the best.*

85. And let chearfulness witness my contentedness, and my contentedness be shown by my chearfulness.

86. Ah Lord, my Lord, if thou did'st not at times afflict me, how often should I, Ah how often should I afflict thee.

87. But I mightily desire to magnifie and praise thee, O my God, for that I find when affliction comes on me, thou comest with it, and dost always abundantly comfort me, yea my greatest comforts have been, when thou seemest as if thou would'st afflict me, that is even in affliction.

88. If affliction should go from me, I fear I should go from all good, which is from God.

89. Afflict me, O Lord, so much as thou wilt, and so often as thou pleasest, so that in it, I afflict not thee.

90. In affliction I fear, but out of affliction, Ah Lord, I confess I am careless, Ah too too careless.

91. Afflicti-

91. Affliction makes me, O Lord, to run to thee, to cry aloud after thee, and to importune thee for thy presence, but out of affliction, I go softly, I speak softly, and know not how to beg with importunity.

92. If the outward Man receive such joy and delight in the Creature, and by conversing with them, Ah what joy, delight and ravishment doth the inward Man receive, having Communion with God, and enjoying his dear Creator.

93. If earth, and the things below, be able to satisfy any, surely, surely, Heaven, and the things above, shall be able, and will satisfy all, for every one there shall enjoy God, who is all, and in all.

94. Seeing Heaven on Earth is so sweet, Ah how sweet is Heaven in Heaven, or the Heaven of Heaven, which is our God.

94. And seeing Heavens joys are so great on earth, Ah how greatly great are they in Heaven.

96. Ah sweet, most ravishing sweet Jesus, let me enjoy them so here, that I may long to be dissolved, and to be in Heaven to enjoy them there, Ah to enjoy thee, thee, there.

97. Seeing one drop or taste of them is so delicious, Ah how deliciously, and delightfully are they fed, that feed on them continually,

qually, and shall feed on them for ever and ever.

98. Grant, O my God, that sins sweets, be to me bitter, and Heavens bitter, be to me sweet, and that I may always prefer Heavens bitterest, to sins sweetest, and never to find any sweet in the sweets of Sin.

99. I had rather see Christ with spiritual eyes, then in the flesh, with the eyes of the flesh, and to have him in my heart then in my arms.

100. Christ only can make us spiritually hungry, and he only can feed us with the bread of life, from him we have our spiritual thirsting, and he, he only can give us to drink of those living waters, the fountain of life, being in him only.

101. Were there as many worlds to be offered me, as there would be minutes from Eternity to Eternity, I would not, nay, praised be God, I could not, give my hope and my interest in my Jesus, to enjoy all their riches, honours and pleasures, unto all Eternity.

102. For by how much is he above all things, and more worth then all things, by so much, yea by so much more, do I value my interest in him above all things, for all things to God, can be fitly compared to nothing, but to nothing.

103. For

103. For God is all things, and I am sure of him, and therefore I have all things sure.

104. He that believes in Christ, loves him, and he that loves him, fears him, and he that fears him, obeys him, and he that loves, fears, obeys, and believes in him, must and will walk as he walked.

105. We can both will and do our own wills, which are evil, but we can neither will nor do thy will, O God, which is all and only good.

106. Give me then grace, O God, the God, and giver of all grace, to deny my own will, to hate and forsake my own will, that I wholly and perfectly do thy perfect and holy will.

107. Let me then, O God, my God, so will to do, as I may only do thy will, for my whole will is, that thy holy will be done on me, and in me, that I may do thy will here on earth, O thou my Father in Jesus Christ, which art in Heaven.

108. Give me then thy self, my sweet Jesus, that I may please thy self, for without thee, I shall be still my self, and displeasing still to thee.

109. For I am all evil, and thou, O God, art all good, I am all Hell, and thou art all Heaven, Ah thou my God, that canst do all things, turn my evil unto good, that my

Hell may be brought into thy Heaven.

110. Joy in fear, and by reason of fear, for every man hath a double fear, till he have perfect love, that casteth out all fear.

111. Fear causeth me to doubt; and fear causeth me to believe, fear bringeth me grief, and fear bringeth me joy; fear casteth me down to Hell, and fear raiseth me up to Heaven, fear causeth me to distrust, and fear causeth me to trust, fear affrights me with sadness, and fear comforts me with rejoycings, for if I did not fear, I might justly be afraid, if I did not fear the want of grace, I might justly fear I had no grace, if I did not fear falling, I fear I should fall indeed; But though through fear I am many times afraid, yet I would not be without fear, though I should be always afraid, for fear causeth me to put away fear, and not to fear fear, nor to be afraid of fear, through fear I trust, I believe, I rejoyce, and I hope I shall be for ever brought out, and freed from all fear.

112. Happy is the man that feareth always *Prov. 28. 14.*

113. Ah Lord, my God, that art most faithfull, and most true, make me, I most humbly beseech thee, in Jesus Christ, truly faithfull all my life, that I may be faithfull even unto the death, and then for ever to  
enjoy

enjoy thy gracious promise of that Crown of life.

114. Make me faithfully obedient unto thee in all things, O Lord, all my life, that at death, I may receive thy faithfull promise of that Crown of glory and life, that I may ever live to glorifie thee, O Lord, of all glory, by an Eternal and Everlasting life.

115. Any thing of all that man can do, (as man) God will not accept, but all things that God doth man should accept, and likewise know and believe, that he doth all things, and therefore ought accept all things.

116. Man's best all, all mans best, is worse then all, but Gods least all, the least of God, is above all, and more worth then all.

117. When I have thee, my God, I have all; yea all that I would have; But Ah, when I want thee, when I have thee not, when thou art absent, and seemest to be departed, or but estranged from me, I want all, am without all, and possess nothing, even nothing at all, though I have even all other possessions.

118. *Let my all, O Lord, be all in thee,  
That thou may'st be all unto me.*

119. I am much more offended, that I have offended my God, then I am afraid, that my God is offended with me.

120. I much



120. I much more fear my sins to come, then my sins past, because my fear for my sins past, is already past, but my fear is always present, for my sins to come, yea it is my only fear, and that which affrights me only.

121. When I consider and ponder, on the much joy that I enjoy, to the little I deserve to enjoy, and yet that this much, is little, to that which I hope, and believe, I shall enjoy. Ah how my heart is filled and ravished with unspeakable joy.

122. All glory be given to thee, O God, the God and giver of all gifts, of all grace, and of all glory, *Amen, Amen.*

---

*In Bourdeaux, Anno 1656.*

**O** Lord God, I most humbly, and most heartily beg and beseech thee, be thou graciously pleased in love and in mercy, in and through Jesus Christ, to be with me thy poor and unworthy Servant, here in this place, where thou hast by thy Providence brought me at all times, as thou hast been with me in all other places, at other times, that thy power and thy might may be

be seen in me, and thy holy and blessed spirit, leading, guiding, governing and directing me in all things that I shall take in hand to do, that I may by grace walk uprightly in the midst of this crooked, froward and perverse generation; and that they seeing my good works, that is thou, O God, working in me, they may glorifie thy great and holy name, O thou my Father in Jesus Christ, which art in Heaven.

Ah Lord, suffer me not here following, to write my own words, but thine, not seek my self with selfish love, but thy self with true sincere unfeigned love to thy self, not mine honour, but thine honour, not my praise, but thy praise, not my glory but thy glory, my souls salvation, and the good, benefit and advantage of others: and all I beg, and what else thou knowest to be needfull for me, for Jesus Christ, my blessed, only, alone Saviour, and Mediator, and Redeemers sake, *Amen.*

---

*A Prayer.*

O All holy, Almighty, Infinite and Incomprehensible, wise, glorious, gracious, good, mercifull, patient, sweet,  
D 4 lovely,

lovely, loving and most blessed, and ever blessed Lord God, thou art not only holy, but holiness it self, not only wise, but wisdom it self, not only good, but goodness it self, not only mercifull but mercy it self, not only patient, but patience it self, not only sweet, but sweetness it self, not only love and loving, but love it self, not only strong, but strength it self, not only powerful, but all power it self, not only great, but greatness it self, not only mighty, but Almighty, and might it self, not only blessed, but blessedness, all blessedness it self, not only happy, but possessing all happiness, making all happy that are happy, being happiness it self; all good, O God, is in thee, and comes forth from thee, thou containest all things, being all things, all things being in thee, but art contained by none, thou art what thou wilt be, and therefore willest what thou wilt, it is thy honour and thy glory that thou art what thou art, all thy doings are wonderfull and like thy self, holy, just, and true, thou art all things, do'st all things, and givest all things, freely, willingly, abundantly and continually, never repenting, repining, nor upbraiding, glorious thou art in holiness, fearfull thou art in praises, doing wonders; all thy works do praise thee, Ah let me thy unworthy

thy; unnatural, disobedient, sinful and wretched Creature (in my self) out of thee, do the same, every moment, and all the moments of my life, by all my thoughts, words and actions, both at home and abroad, that thy power, O God, and thy might, even thine Almighty power, may be always seen in me, and shew forth to thy glory, that thou abidest and dwellest in me, so that all that shall behold me, may love thee, and long for thee, running after thee to obtain thee, and so by enjoying thee, may likewise praise thee.

O God, I know that thou do'st all that thou wilt, and willest all that thou dost, thou art as willing as able, and as able as willing, as great as good, and as good as great, nothing can hinder thee, nothing can deprive thee of being what thou art, for before any thing was, thou wert, all things have their all from thee, thou art the *Alpha* and the *Omega*, the beginning and the end, it is the greatest and the chiefest joy of all the Angels and Saints in Heaven and on Earth; that thou art what thou art, and that they belong unto thee, and that thou art pleased to own them for thine own, thy glory is their glory, thine end their aim, thy will their wills, their chief desire to be is to please thee,

O God, to please thee, and to adore thee, without thee we know we can do nothing, nor should be nothing, thou O Lord God, art our all, and our all, for all our springs are in thee, and from thee.

And now, O Lord God, I come at this time before thee to speak a word unto thee, but I find my self as unable as unfit, and as unfit, as unable, being empty of all good, and full fit, and ready, for any, or all evils, such, O Lord, thou knowest, is my wretched and miserable nature, averse unto all that is good, and prone unto all that is evil, but thou, O my God, in Jesus Christ, that art all good, and able to do all good, fill, O Lord, fill I humbly beseech thee, my empty heart, with thy self; even with thy fulness, that I may speak unto thee thine own words, and not mine own, for mine own words, would be but words, but meer words, but thy words, even thine, O God, are works, and work I know effectually: thou do'st not hear us for our words sake, because they are but the words of men, not for our works sake, because they are but mens works, nor for our own sake, because we have forsaken thee, but for thy great names sake, O Lord, which is thy self; and therefore for thine own sake thou hearest us.

Ah Lord God, let me then so hear thy  
voice

voice as my soul may live, and so live as to praise thee, O Lord, is to live, yea to live in thee, to thee, and for thee, which to do, Ah Lord, thou knowest is the desire I have to live; Ah great God, be thou then graciously pleased, in the abundance of thy great goodness, to speak a word in season, unto this dull, dead, senseless heart of mine, that I may be so ravishd therewith, as I may forthwith come out of my self, flye from my self, hate, loath, and abhor my self, in dust and ashes, cause me, O Lord, to consider my self as indeed I am, which is a little creeping clay, speaking earth, a worm, and no man, vile, sinfull, wretched, and abominable from the Crown of the head, to the sole of the foot, there is no whole part in me, I am more Leprous then *Gebazy*, much more unclean then was *Mary Magdalen*, more blind in soul then *Bartemeus* was in body, more lame to run after thee, O Lord, in thy ways, then was *Mephibosheth* in his feet, my soul runs with a greater flux of Sin, then was the *Hemorish* Issue, and more then thirty eight years, O Lord, thou knowest all these diseases have been upon me, Ah Lord, my Lord, and my God, be thou therefore pleased in love and mercy to look upon me with one of thine eyes, and heal me, and thou shalt do

as great a work as in curing them all, I know, and am assured\* that thou hast so great a skill, that if thou wilt, thou canst with a word forgive the one, and heal the other.

Ah wonder of wonders! yea too too wonderfull to believe, but by those whom thou dwellest in, that thou wilt dwell and delight to dwell in such a heart, but all such know, O Lord, through the power of thy goodness, and the working of thy holy spirit in their hearts, that nothing is hard for thee, O God, to do: but all things are as easie as possible, thou bringest light out of darkness, and turnest evil into good, with the word of thy mouth, for he is only worthy, whom thou in favour accountest worthy.

Seeing then, O Lord God, that it is thy good will and pleasure, to do so much for me as thou canst do, which is to give me thine own self, be thou, Ah be thou pleased in the riches of thy mercy and free grace, to accept of my self, not as a recompence, O Lord, for this thy great gift, but as an Acknowledgment, that I have received so great a gift from thee, and that therefore I am no longer, nor no more, mine own, nor any others either in Hea-



ven or on Earth, but thine own, O Lord, and thine all, and I most humbly, and most unfeignedly beseech thee from the bottom of my heart in Jesus Christ, that it may so continue, and be, unto all Eternity, and that I may not henceforth, think, speak, or do, any thing by my self, from my self alone, without thee, O Lord, but that all my thoughts, words and actions, may be wholly guided and govern'd by thee, to do all things agreeable to thy holy will, and according to thine own heart, who art the heart of my heart, the life of my life, and the Soul of my Soul, for by thee only and all one, I live, move, and have my being.

Give me then grace, O Lord God, that I may so love thee, as to adore thee, so fear thee, as not offend thee, so delight in thee, as that thou mayest be my only delight, so obey thee, as to be obedient unto the death, so honour thee, as to walk humbly before thee, and give up my self unto thee, let me so run after thee as to obtain thee, and get a blessing from thee, which may be a blessing unto me in life, in death, and after death, that by receiving from thee daily grace, I may give thee daily glory.



Ah Lord, thou knowest how my heart seeketh to find thee, that I may enjoy thee, who art, and who only art the joy and rejoycing of my heart, that I may love thee, fear thee, adore thee, praise thee, prize thee, and give my self unto thee, who hast given thy self for me, and to me, O Lord, thou art all things, and givest all things unto all Creatures, all things have their all from thee, who art all in all, in all things; thou art, O Lord, brighter and much more glorious then the Sun, for the glorious brightness of the Sun, is from the brightens of thy glory, the Heavens have their beauty from thy beautifulnes, the Earth and the Sea, their plenty and fulness from thy plentiful fulness, all the Creatures have all their strength from thy strength, and man his power, might and wisdom to govern them, and all things under the Sun, from thine Almighty power and wisdom.

Ah most glorious Lord God, who art thus glorious to behold, how can I, Worm, behold thy glory, or thee, O Lord, the Lord of all glory, I confess and acknowledge, that I am not able of my self, to know my self, my vileness, wretchedness, emptiness and nothingness, how then, O Lord, am I able to know thee, or to consider thee

as thou art in thy self, and how much thy goodness exceeds my badness, thy wisdom, my folly, thy strength my weakness, thy fulness my emptiness, thine Almightyness my nothingness, and yet how content am I, though nothing, or less worth than nothing, yea to be turned even into nothing for thy sake.

But seeing, O Lord, thou hast in thy great goodness, love and mercy, made me thine, make me now, O Lord, even what thou wilt, and sent me whether thou wilt, I am ready and willing to go, and be, and do and suffer, yea to spend, and to be spent for thee, for thou knowest, O Lord God, if I desire to live, it is to live to thee, in thee, and for thee, to praise thee, and for thy praise, for to praise thee is to live, and this to do only, is the only desire I have to live, for when I have thee, Lord, I have all that I desire and crave, thy presence being my Heaven on Earth, and thy absence my Hell; having thee, O Lord, I have my all, but wanting thee, I want all that I would have, thou only art able to content, to satisfy, and to please me, but nothing but thee, nothing out of thee, nothing besides thee, O my God, yea all things besides thee, cannot give me any true pleasure, delight

## *Spiritual Contemplations.*

light or contentment, O give me then so thy self, my sweet Jesus, as I may be always with thee, never without thee, that I may wholly give up my self unto thee, to be more holy like unto thee, that my heart may be according to thine own heart, and that thou may'st delight thine heart, O Lord, to set thine heart upon me, and to make me thy delight, thy joy and thy Crown of glory, and to love me, and to do me good, even with that goodness of heart, with thine own goodness, wherewith thou lovest thine own, that my will may in all things be conformable, and made subject to thy will, to will all that thou willest willingly, and to nill all that thou nillest with the same willing will.

And grant, O Lord, that mine eyes may be always open to behold thee, mine ears to hear thee, my mouth to praise thee, mine arms to imbrace thee, my feet to run after thee, and my heart heartily to love, honour, fear and adore thee, so that all my members and faculties, both in soul and body, may be as instruments only to act thy motions, that I may be out of love with all, that I may be only in love with thee, who art all love, and only lovely, my dear, my sweet and saving Saviour Jesus.

Ah Lord God, make me willing to give my self up unto the that did'st so willingly  
give

## *Spiritual Contemplations.*

give up thy self for me, and to be made like unto me, that I might be made like unto thee, thou rejoyced'st, O Lord, to come down from Heaven on Earth, to lift me up from Earth into Heaven, to live a mortal life on Earth, that I might live an immortal life in Heaven, to dye on Earth, to free me from Eternal death, and to give me Eternal life ; thou wert, O Lord, made subject to all infirmities on Earth, to confirm and make me for ever free from them, in Heaven, seeing then thou wert, O Lord, willing to come to me in blood, even through thine own blood, to wash me out of my blood, and to make me for ever clean ; Ah Lord, wash not my hands and my feet only, but my head and my heart out also, even my bloody heart, that hath delighted so much, and so often, to make thy innocent heart to bleed, yea to shed the last drop of blood that was in thy heart.

Thou would'st, O Christ, thou would'st wear an ignominious Crown of Thornes here on earth, that I might wear a glorious Crown of Glory hereafter in Heaven ; thou would'st, O Christ, thou would'st be whip'd, that thy stripes might heal me ; thou would'st, thou would'st, O Christ, be bound to loose me, and set me free ; thou would'st O Christ, thou would'st be accurst, that I might

might be for ever blest; thou would'st, O Christ, thou would'st have thine arms nail'd abroad, to shew the breadth of thy love, thy feet nail'd to shew the length of thy love, and thy head pierst with Thorns to shew the height of thy love, and thy heart opened with a spear to shew the depth of thy love; Ah breadth, length, height and depth of love, that such a God would be thus wounded to heal such a man as I am, thus accurst to make me blest, thus bound to make me free, thus made an heir of misery, to make me an heir of mercy, thus to drink the dreggs of his Fathers Divine wrath, that I might for ever drink in the streams, and of the Ocean of his Divine love, Ah love beyond degree, an offended God thus dyes, to set offending men free.

And thus hath God, the Lord, my Lord, and my God, freed me from Eternal pains, and given me hopes here, and assurance hereafter of Eternal joys, he hath brought me out of the neither Hell, into the upper Heaven of grace here, which shall be glory hereafter, he hath freed, he hath freed me from Eternal death, and purchased for me Eternal life, he hath broken, he hath broken the chains of sin, by which Satan held me, and led me captive at his will, and doth lead me forth by and with the chains  
of

of his Eternal and everlasting love, enabling me through grace to do his own holy will.

And what, Lord, shall I render unto thee, for all these thy benefits, thou Lord, knowest my unability and my poverty, I am, I am I confess so poor, yea so despicably poor, O Lord, as I have nothing to pay thee, nor can pay thee nothing, but what thou shalt give me, give me then, O Lord, what thou wilt have me to give thee, give me, Oh give me I humbly beseech thee in Jesus Christ, love to love thee, fear to fear thee, faith to believe in thee, to depend on thee, and to rowl my self upon thee, hope to trust in thee, and joy to rejoyce in thee, with joy unspeakable; Ah Lord God, give me thy self, yea all thy self, that I may give thee all my self, and though I do, I confess, already owe thee mine all, yet I would willingly owe thee yet more, and though I have nothing to pay thee, yet I desire, and heartily desire to owe the more, to be more indebted unto thee, for I delight to be thy great debtor, yea and would be thy greatest, and so I confess I should be, though thou shouldest neither give, nor forgive me any more, then thou hast already forgiven, and given me; Ah Lord, I know, that for all thy gifts of grace, mercy, pardon and forgiveness, that thou expecteth only an acknowledge-

knowledge, that I am thine all, and that I owe thee my self, and mine all, the freedom Lord, Ah Lord, the freedom, all the freedom, all the freedom that I desire, is to be thy Prisoner, never any man desired so much to be let out of Prison, as I do to be put in, never any slave desired so much to be free, as I doe to be bound unto thee, O God, my God, unto thee, unto thee my God, never any man desired so earnestly to pay his debts, as I desire to be further, and to be more indebted; give me, O Lord, I beseech thee more and more, that I may every day, yea every moment of the day, all the days of my life, unto the very last moment of the last day of my life be receiving, that when this life is ended, I may live an Eternal life, to pay thee Eternally praise and thanksgiving.

Be thou then, Ah sweet Jesus, be thou always in me, that I may always be in thee stand by me continually, that I may always stand upright & walk uprightly, & never fall, go with me, that I may never go from thee, abide, O Lord, abide ever in me, that I may ever abide in thee, act in me, O Lord, act ever in me, that I may ever act for thee, speak; O Lord, speak continually in me, that I may continually speak for thee, work for me, © Lord, work always for me, that

I may



I may always work for thee, live in me, O Lord, live always in me, that I may always live to thee, and for thee; Ah Lord, do all for me, do all for me, that all that I shall henceforth aiways do, may be all for thee, that I may choose not my own will, but thy will may be my choice; Ah Lord let me know thy blessed voice, that I may always answer thee at thy blessed call, whether it be by night or by day, as *Samuel* did, and say with him, and with his heart, speak Lord, for thy Servant heareth, and with holy *David*, for my heart is ready, and with heavenly *Paul*, what Lord, what wilt thou have me to do.

Write, O Lord, I humbly beseech, thy holy and divine laws of grace in my heart, that with my heart I may delight in them, and thy Statutes in my mind, that all, even all my mind may be still on them, that they may be a savour of life unto life to my soul, and of death unto death to my sins; let thy Commandments, O Lord, be no more grievous unto me, but joyous, that I may ever find thy yোক easie and thy burthen light.

Let thy word, O God, feed me, yea let me feast on it as on marrow, and fatness, let it refresh and comfort my heart as with Wine on the Lees, yea as Wine well refined on the Lees; let it be sweeter to my  
tast



tast then honey; yea then the Hony-comb;  
 Ah Lord, let my heart be set on it, and  
 much more delighted with it, then with  
 gold, yea, then with much fine gold, or  
 precious pearls, let it distill into my heart  
 to ravish it; Ah Lord, let it so ravish me,  
 as all my senses may be filled and delighted  
 with its sweetness: Let me, O Lord, hear  
 it attentively, understandingly and feeling-  
 ly, as thine own word, which thine own  
 mouth hath spoken: that my mouth may be  
 filled with thy praises, yea that I may trum-  
 pet them forth loudly and sweetly, let mine  
 eyes always look upon thee, O Lord, from  
 whence my salvation cometh, to behold  
 thy beauty, thy glory, and thy blessedness,  
 as in thy Sanctuary, that my feet may run  
 in the ways of thy Commandments, and  
 not grow weary, and walk, and not faint;  
 O Lord let me sit under the shadow of thy  
 branches continually, for thy fruit is very  
 pleasant unto my tast; there is none in Hea-  
 ven, O Lord, that my soul desireth as thee,  
 nor in all the earth in comparison of thee;  
 Ah how doth my soul and my heart long to  
 be where thou art, even where thou art, O  
 God in Heaven thy dwelling place, glading  
 and rejoycing the hearts of all those that be-  
 hold thee, beholding the brightness, the  
 sweetness, the loveliness, and the loving-  
 ness

ness of thy most glorious, most beautiful, and most blessed countenance, which to see is life, yea, much better than life; Ah Lord, bring me then home unto thee, even to my long desired home, that I may ever enjoy thee, and live in thee my joy, in whom my soul only delighteth to live, for with thee, I know is all joy, unspeakable joy, fulness of joy, and at thy right hand, O God, are pleasures for ever more, such as eye hath not seen, ear hath not heard, neither hath it ever entred into the heart of any man, at any time to conceive.

Ah Lord God, I well know and believe rejoycingly, that thou knowest all things, and therefore knowest well, how my heart and my soul panteth for thee, longeth for thee, coveteth for thee, and most ambitiously hungreth and thirsteth after thee, Ah Lord, when shall that blessed time be, and the day come, that I shall be altogether emptied of my own emptyness, and filled with thy fulness, be stript of my own raggs, and cloathed with thy glorious robes, be found out of my self in thee, be made partaker of thine own Holy and Divine nature, which is perfection, and glory, in glory, yea perfect glory, then shall I be no more mine own, but thine own, yea thine all, so that all that I shall do, shall please thee well,  
and

and be right well pleassing unto thee; for then I shall no longer do the evil which I would not, and which I hate, but the good which I would, and which I love, yea the good, and all the good that thou, O God wilt, and which thou lovest; it shall not then be present with me, only to will, but to do also, even all thy holy and whole, and perfect will, I shall then no longer desire to be stript of any thing that is in me, because, O God, my God, thou shalt be all in me, and only in me, then, and there, I shall no longer mourn for my unholiness, nor pray for more blessedness, but all tears, fears and cares, shall be all done away; my unworthiness here, shall through thy worthiness, O sweet Jesus, be accounted worthy, my unrighteousness, righteous, my disobedience, obedience, and my imperfection, perfect, full, and entire perfection, through that ever blessed, most blessed, and only, and all blessed perfection, that in thee, who art God, blessed for ever and ever.

Ah, who would not then for a while feed on crumbs, that he may eat of this bread, and at last sup at this feast; Ah, who would not, who would not be content to linger a while, to be brought to this banquet of heavenly dainties; who would not, Ah,  
who

who would not be content for a little space to sit grovelling on the ground, and be covered with dust and ashes, that he may at last sit at this Table? who would not, Ah, who would not stay a while without with patience, being assured at last, yea, and ere long, to be brought in into the brides Chamber? Ah, who would not, who would not be poor for a while to be made thus rich for ever? Ah, who would not, who would not be content to be contemptible for a little space, to be thus honoured, and made truly honourable for ever? Ah, who would not, who would not be right well content to be banisht for a while, to be thus brought home in triumph gloriously to abide in his Fathers house for ever? who would not, Ah, who would not be well content, and rejoyce to be a stranger, and a Pilgrim for a little while in a strange land, to have such a possession for ever? who would not, Ah, who is there that would not be in a storm for a while, to enjoy for ever such a calm? who would not, who would not want the delicacies of *Egypt* for a while, to have the delicacies of Heaven for ever? who would not, Ah, who is there that would not refuse to be called the Son of *Pharaoh's* Daughter for a while, to be the Son of the Eternal, living, loving, blessed God for ever,

and for ever? Ah, who would not, who would not willingly and cheerfully suffer with the Children of God for a while, for a little space, to reign with the Children of God for ever? who would not, Ah, who would not willingly be cloathed with raggs for a while, to wear for ever such glorious robes? who would not, Ah, who is he that would not be Crowned with Thorns for a moment, to be Crowned with such a Crown of glory for ever? Ah, who would not, who would not bear the Cross here till death, that he may for ever wear the Crown of immortal life? Ah, who would not, who would not suffer with Christ here, to reign with Christ for ever hereafter? Ah, who would not, who would not be despised among men, to be cherished among Angels? Ah, who would not, who would not suffer as *Lazarus* did, to reign as *Lazarus* doth? Ah, who would not, who would not suffer as a member of Christs mystical body here, to be a member of his glorious body for ever hereafter? Ah, who would not, who would not live the life of the righteous here, to live for ever and ever with the righteous hereafter, not in the bosome of *Abraham*, but in the bosome of *Abraham's*, *Isaac's* and *Jacob's* Gods?

In the mean time, O Lord, give me  
grace,

grace, courage and strength, to run that good race, to fight that good fight, that thou hast set before me perseveringly unto the end, that I may as willingly wear the Crown of Thorns here for thy sake, as the Crown of glory hereafter for my own sake; that I may be as willingly under temptation here, as to be freed from temptation hereafter; that for thy sake, O Lord, I may as willingly be contemptible here, as honourable hereafter, that I may as willingly suffer, O Lord, for thee here, as reign with thee hereafter, and that in all sufferings my only joy may be, that I shall for ever enjoy thee.

But, Ah, Lord God, what am I, and what is there in me, and therefore what am I able to do for thee, or to render unto thee, for this thy love, which far surpasseth the love of Women, Men, or of Angels? as there was never sorrow like to thy sorrow, so there was never love like to thy love: true it is, O Lord, for all this thy love, thou requirest nothing, but love again. Ah, how fain would I love thee, but I cannot as I would, how much less then is it, then I should? when I would do good, evil is present, and I do the evil many times which I would not; but do not, cannot do the good which I would; to will is many

E 2 times

times present, but how to perform I know not, but thanks be unto God, through our Lord Jesus Christ, though with my flesh I serve the law of sin, yet with my mind, I serve the law of God; Grant then, O sweet Jesus, and give me grace, that I may love thee, as thou hast loved me, and do for thee, as thou hast done for me, and to this end make my heart upright before thee, even according to thine own heart, that it may no longer be mine own, but thine own, that I may be only thine, wholly thine, *boly thine, always thine*, and ever thine, that thou in me, and I in thee, may from sin be ever free.

Teach me, O Lord, so to number my days, that I may apply my heart unto Wisdom, that I may be always mindfull of my last end, and of the reckoning that I must then make before thee, the Judge of Heaven and Earth; Ah Lord, suffer me not any longer to walk after the devices of mine own decitfull evil heart; but grant, O God, by thy power I may have power to do, and walk uprightly before thee in all thy paths, and that I may never more swerve, nor turn aside out of the way of thy Commandments, either to the right hand of pleasures, or to the left hand of profits.

Give me grace, O Lord God, I most  
humbly



humbly beseech thee in Jesus Christ, to see mine own badness, and thy goodness ready, and willing to make me good, that I may see mine own emptiness, and thy fullness ready to fill me, mine own nakedness, and thy robes to cover and cloath me, mine own sinfulness, and thy righteousness to make me righteous, mine own cursedness, and thy blessedness to make me blessed, my own deformity and ugliness, and thy beauty to make me beautifull; my own slavery, and thy freedom, and freeness to make me free, mine own unworthiness, and thy worthiness to make me worthy, mine own insufficiency, and thine al-sufficiency, mine own demerit, and thy merit, mine own disobedience, and thine obedience, mine own nothingness, yea, altogether nothing, and thine Almightyness, yea, altogether all things, for in thee are all things, from thee come all things, and by thee, O God, all things are and were created.

I do most unfeignedly confess, O Lord, that I am unable and unfit to speak unto thee, and as unworthy to hear thee speak unto me, for in me, that is in my flesh, there is no good: I am all evil, only evil, and continually evil, but in thee, O God, dwelleth all good, for thou art all good, only good, and continually dost good,



without thee I can say nothing, think nothing, nor do nothing that is good; suffer me not therefore, O Lord, I beseech thee, to speak in my own wisdom, for that would be but the wisdom of words; but let me, O Lord, speak in thy wisdom, which will be the words of wisdom, *and Wisdoms words*: Let me not, O Lord, go forth in my own strength against any Temptation, for I am so weak, I should be overcome, and fall into any Temptation, but let thy strength, thy power, thy might and thy love, O Lord, be seen in my weakness, to strengthen me, and by thy power, powerfully working in me, I may overcome and trample under my feet, all the strength and power of all my adversaries and enemies, Devils lust, worlds lusts, and self-lusts.

Ah Lord God, suffer me not to go from thee, for thou hast the words of Eternal life, thou art the word, and the life, yea, Eternal life, he that hath thee, hath life, and shall not see death, nor taste of death, because he is past from death to life, but he that hath not thee, O Lord Christ, is dead already, because he liveth in sin, for he that liveth in sin, is dead, though he liveth.

Ah Lord, I confess that the Well of thy mercy is much deeper then *Jacob's Well*, and yet sure I am that such Children, yea such

such Infants as I am, can draw water from thence, even the water of life, even such water as giveth another life, a better life, which is an immortal and eternal life, a life that shall never see death, being hid with Christ in God.

Ah sweet Jesus, let me have thee in my heart, which is much better then to have thee as *Simeon* had in his arms, my arms might let thee fall out of them, but my heart cannot, I had rather, yea, much rather see thee with the eyes of true saving faith, then of sense, or with the eyes of the flesh: for thine enemies, O Lord, saw thee with fleshly eyes, and yet hated thee, spit on thee, reviled and mocked thee, whipped thee, persecuted thee, and crucified thee, bearing false witness against thee, and believed not in thee, notwithstanding all the miracles that thou did'st, but all those that see thee, O Lord, by the eyes of faith, will believe in thee, and say of thee, unto thee, as *Thomas* did, my Lord, and my God; they will so love thee, as they will Crucifie themselves and their bosom sins, hate themselves, and their own ways, persecute themselves, and crucifie all their own sinful fleshly, worldly, devilish lusts and affections, and live as new Creatures, in the world, as if they were not of the world, using the world, as if they used it

not; Ah happy, yea, thrice happy are they that are in such a case, for they have the Lord for their God.

Ah poor lost I, poor forgotten I, poor forsaken I, poor undone I, poor miserable I, poor nothing I, despicable poor I, until thou O my sweet Jesus did'st come to my help, to my succour, to find me, to save me, to comfort me, to enrich me, to deliver me, to set me free, and bring me out of the chains of sin, Hell, and death, by which I was held, and led Captive, and did'st most graciously bring me into thy self, and gavest me thy self, and loved'st me as thy self, doing for me, O God, what thou could'st do, making me like thy self.

Ah Lord God, thou knowest all things, I well know, thou knowest my heart, and what more can my heart say unto thee, thou only, O Lord, art the searcher, the tryer, and the knower of all hearts, thou knowest, O Lord, I know well that thou knowest, how much my heart rejoyceeth, because thou knowest it, O Lord, I most humbly beg and beseech thee in Jesus Christ, to search and try me, even all the Corners and Crannies of my heart, and what evil is still in me, O Lord, I humbly intreat thee to destroy, with an utter and total destruction, that it may be said of it, it is  
not;

not ; Let sin, O Lord, as the House of *Saul*, grow every day weaker and weaker, and grace as the house of *David*, every day stronger and stronger ; O Lord perfect that good work of grace, which thou hast in the abundance of thy love begun in me, until thou hast in love made it, and brought me into perfect glory ; and all this I beg of thee, O Father, in Jesus Christ, and what else thou knowest to be needful or expedient for me, both for Soul and Body, in life, in death, and after death ; for Christ I shall ever bless thee, and to him, with thy glorious Majesty, and holy Spirit of grace the comforter, and sanctifier, do I render from the bottom of my heart unfeignedly, as all due is, and unto none else, honour, glory, power, might, Majesty, dominion, and thanksgiving, now, henceforth, and for evermore, *Amen.*

1. If our comfort and joy be so great to enjoy the Company of one imperfect Saint on Earth, Ah how great shall our joy and comfort be, to enjoy for ever that innumerable Company of perfected Saints in Heaven, but how much more, and more great shall our joy be, and to our eternal comfort, to enjoy God the Father, Son and Holy Ghost, that made them thus perfect, and Saints !

2. If we rejoyce so much here on earth to see one, or some few friends in the flesh that we think love God; Ah how shall we rejoyce when in Heaven, to see so many Millions of Millions in the body and Spirit, whom we shall know indeed, that they love him in deed, and in death?

3. If men then on earth delight our senses, Ah how shall God in Heaven with delight ravish our hearts?

4. Ah Lord, let me then still so have thee within me, though on earth, that I may say with *Jacob*, I have all.

5. If men on earth be able to give great gifts, and their gifts be so greatly esteemed (though but earth) Ah, how greatly should we esteem that great gift of that great God, when he gives us himself, who is as good as great, and as great as good.

6. If earthly joys do then sometimes rejoyce a Heavenly heart; Ah Lord, how shall, and how doth that heart rejoyce, when it is filled with heavenly joys, yea, when he shall be involv'd, taken in, and swallowed up, into the joys of Heaven.

7. And if momentany and earth'y joys can give us joy any moment, surely Eternal Heavenly joys shall make us to rejoyce evermore.

8. And if hope fill us with joy unspeakable,

ble, surely fruition shall make us flow over with fulness. •

9. And if the thoughts of what we know not, satisfy us so much, surely when we shall know them, to be sure, we shall be fully satisfied.

10. And if faith in believing be so great, as it brings Salvation, Ah how great shall that Salvation be, when it shall be above, and beyond, that is, more than faith!

11. And if to do the will of God on earth imperfectly, delight the Soul so much, that there's no delight to him like it, he prefers it above his daily food, and all other delights in the flesh; Ah what delight shall that soul have in Heaven, where he shall always, and perfectly do his whole and holy perfect will!

12. And if God be so well pleased with us here, for our weak and imperfect desires after grace, Ah how well pleased will he be with us, when he shall have made our imperfect grace, full, and perfect Glory!

13. And if God delight so much in us whilst we are here below imperfect and sinners, Ah how much and how greatly will he delight in us above, when he shall have made us holy, and perfect Saints!

14. And if our joys be so great to see God here, and his Glory darkly as in a glass,  
with

with fleshly eyes, Ah how great shall our joy be, to see him gloriously, and all his glory in Heaven, face to face, with spiritual eyes, yea with the eyes of his own Holy Spirit!

15. And if our Joys be so great to hear of him here, with the hearing of the ears, Ah how great shall they be to be with him hereafter, and to hear himself, with an understanding heart?

16. And if then our Joys be so great, to enjoy him here on earth, and but in part, imperfectly, Ah how great shall our joys and delights be, to enjoy him in Heaven, not in part, but in perfection, perfectly, fully, wholly, and holy as he is!

17. And if our Joys be so great here on earth, in the midst of fears, Ah how great shall they be in Heaven? where we need fear no fears, for that there are no fears there to fear.

18. And if our Joys be here on earth so great, though surrounded with many sorrows, Ah how great shall they be in Heaven, when and where all sorrows shall be all done away, and turned into fulness of Joy!

19. And if our Joys be so great among so many displeasing displeasures, even here on earth, Ah how great shall they be in Heaven,



Heaven, when and where all displeasures shall all be done away, and our pleasures be for evermore!

20. Ah fill me then, O my good God, with thy blessed most blessed self, and thy Joys alone, that in thee only I may rejoyce.

21. If the nether Springs on Earth be so sweet, Ah how delicious and sweet, yea sweetly delicious, O God, are the upper Springs of Heaven in Heaven.

22. If thy left-hand mercies O God, be so delightful, and do so much delight and please us, Ah how much more shall those of thy right-hand delight us with pleasure.

23. If his foot-stool favours be so great, and we esteem our selves greatly favoured by them, to have them. Ah how great in favour, yea what great favorites shall we be, when we shall enjoy in Heaven the favours of his Throne, and sit on Thrones by him.

24. If to see a glimpse of his glory, beauty, and brightness here on earth, do so ravish us with delight, joy, and admiration, so as we could and would always be content to behold it; Ah how then shall our hearts be ravisht, with that ravishing fulness of his bright beautifull glory, when we shall in Heaven behold all his glory, as he  
is



is in his Kingdom of glory, with all his glorious Saints and Angels; from whose beautiful brightness and glory they have all their glorious brightness and beauty, and are made thus gloriously beautiful with surpassing beauty and glory; being in all things made like unto him.

25. If then his glory be so sweet in the bud, what is it in the branch; but Ah then, how much greater and sweeter is the Tree that hath so many branches!

26. If then so great and sweet on earth, Ah how greatly great and sweet in Heaven!

27. And if our delights be so great in seeking thee, O God, here below on earth, Ah how incomprehensibly great shall they and will they be, when we shall have found thee where thou art above in Heaven!

28. And seeing, O God, thou givest us such wages her whilst we offend thee, Ah how great shall they be, yea what is there but thou wilt give us, when we shall offend thee no more, but always please thee.

29. And seeing our Heaven is so sweet on earth, or our earthly Heaven so sweet, which is but to see thy back part by Faith darkly as in a glass, Ah how sweet, yea how much sweeter shall our heavenly Heaven be, or our Heaven in Heaven, which  
is

is to know thee, as thou art, O God, to be known, and see thee clearly and plainly even face to face.

30. And seeing thy love, O God, is so great to us here, as it constraineth us to love thee, Ah how great shall it be to us there, when without constraint, our greatest joy and pleasure shall be, to adore, and love thee!

31. Ah Lord God, that knowest my heart, thou knowest that all the desires of my heart, yea that the soul of my soul, and the heart of my heart desires to love thee only, and to serve thee with all my whole heart.

32. If thy name, O Lord, be so great, and fearful, unto those that know thee, and that know that thou lovest them, Ah how fearfully great, and greatly fearful, shall it be unto those that know thee not, but yet know thy greatness, and how greatly thou hatest them!

33. All Glory, only Glory, and continually Glory, be given unto God, the God and giver of all gifts, grace, and Glory.

## A Prayer.

**T**He Scope, Sum, Contents, and my intent, in this following Prayer, is, to beseech the Lord to be always graciously present with me, to watch over me, and to give me in Jesus Christ, and for his sake, merits and worthiness, his own holy and blessed Spirit, to lead, direct, guide and govern me in all things that I shall take in hand to do, to change my old heart, and give me a New, that I may glorifie him by a holy life, and conversation all the rest of my days; and especially, in this place, where I have so much, so often, and so grievously sinned against his great and holy name, and walked contrary unto him, serving the Devil, and obeying his lusts, worlds lusts, and self lusts, casting his holy and divine Commandments behind my back, and trampling his Precepts under my feet, and that he would be pleased with me, to bring home all his Elect suddenly, into his Kingdom of grace here, and of glory hereafter, that his whole and holy will may be done by us here on earth, as it is done in Heaven, until he shall be pleased through the infiniteness and incomprehensibleness of the riches of his free grace, love, and mercy in Jesus Christ to bring

us into the Holy of Holies, the Heaven of Heavens, even into his blessed self, there for ever and for ever, to sing that ever blessed ditty, sweet, Angelical, and Eternal Song of Hallelujah, of Praise, Thanksgiving, and Glory, unto his ever blessed, most great, gracious, and glorious name. So be it, Lord, So be it.

**O** Lord God of Heaven and Earth, most high, most great, and most glorious, the Creator, Preserver, and Governor of all things, who hast created all things by the word of thy power, by thee only they are, and were created, thou willest all that thou dost, and dost all that thou wilt; thou, O God, that art the only God, for there is none else, there is none besides thee, the God of *Abraham*, of *Isaac*, and of *Jacob*, that wast with the Children of *Israel* in *Egypt*, and on the Red Sea, with *Moses* in the Wilderness, with *Joseph* in Prison, with *Daniel* in the Lyons den, with the three Children in the fiery Furnace, and with *Abraham* in a strange Land; be with me also, O God, in Jesus Christ, be with me also thy poor unworthy Creature and servant in this strange Land, sinful place, and Nation, whither thou hast by thine accustomed good and gracious Protection, and Providence, again called and brought me; Ah let

let not, O Lord, my former, many, frequent, great, and grievous sins (committed here in this place chiefly) be brought to thy mind, or had in remembrance of thee any more, and so cause thee to hule thy glorious face and presence from me, and take away thine Holy Spirit, and give me up to a Spirit of delusion, and to mine own hearts lusts and affections, which I take to be, O Lord, the forest and the greatest of thy Judgments upon earth in this life; but rather, Ah rather, O Lord, shew forth thy goodness, and thy compassion unto me, miserable sinner, vile wretch, sinful abominable dust and ashes, a worm and no man, yea the very worst of the worst of men.

O Lord, I most humbly beseech thee in Jesus Christ, and for his sake alone, to pass by and forgive all my former iniquities, transgressions, blasphemies and sins; by nailing them to his Cross, who was crucified for them, that they might not crucifie me, by burying them in his grave, who died for them, that they might not put me to death, and was buried, that they might never rise in Judgment against me, to terrifie me here in this life, or to condemn me in the life to come.

Ah my good Lord God, for thy great  
goodness

goodness sake, grant, that here, where I have so much, so<sup>a</sup> often, and so frequently disowned thee, and blasphemed thee, I may own thee and praise thee, and thou own me for thine own, that here where I have so much and so often dishonoured thee by my wicked, devilish and sinful life, serving and even giving my self up to serve Devils lusts, Worlds lusts, and self lusts, I may honour thee, by despising, and trampling them under my feet, and serving thee in thy ways of holiness and righteousness, all the days of my life, that here, here, O Lord, where I have despised thee, I may adore thee, that here, O Lord, even here, where I have walked so contrary unto thee, I may henceforth walk well pleasing before thee, that here, here, O Lord, where I have hated thee, I may henceforth and for ever shew forth my love to thee, and for thee, that here even here, O Lord, where I have so much and so often grieved thee, I may take heed and carefully endeavour to glad thee, by all things that I do, speak, or think, that here, even here, O Lord God, where I have caused thee to mourn, I may cause thee mightily to rejoyce, that here, even here, O Lord my God, where I have so often and so cruelly crucified thee, I may without remorse or compassion, crucifie all those

those sinful lusts and affections that did it, that here, even here, O Lord, where I have so much and so often put thee to open shame, by my sinful, filthy, abominable, devilish life and conversation, I may openly, frequently, and mightily, applaud, praise, and glorifie thy holy, holy, most holy name, that here, O Lord, even here, where I have done so much, yea all that I could against thee, I may with all my power, might, strength, heart, will and affections, do all, even all that I can for thee, that here, even here, O Lord, where I have in all things, at all times, and in all places, deserted, dishonoured, and disobeyed thee, Ah Lord, my Lord now, and my God, grant I most humbly and unfeignedly beseech thee, that I may in all things, at all times, and in all places and companies, serve, honour and obey thee, by night and by day, *sleeping* and waking, on thy days, O Lord, and on our days, in thy house, O Lord, and in all other houses, at thy Table, O Lord, and at all other Tables, in and by all my thoughts, words and actions. Grant, O Lord, that here where sin hath so much abounded, grace may much more abound, and grant I also most humbly beseech thee in Jesus Christ, that those that have seen me grow up in all sin, may see sin destroyed in me with an  
utter

utter and total destruction, and separation, and my growth in all grace may appear. Grant, O Lord, that those that have been tempted by me, and sinned by my example, may by my example flie sin, and sins Temptations, and be brought home with me unto thee, to serve thee, and that here where I have served Satan, and been an instrument in his work. Grant, O Lord, I beseech thee, that I may despight him to his face, and by thine Almighty power, I may trample all his powerful temptations under my feet, shewing forth, O Lord, that thy Kingdom, power and glory is in my heart, by my doing thy will here on earth as it is done in Heaven, by crucifying and mortifying all sinful lusts and affections, the lust of the eye, the lust of the flesh, and the pride of life, for he that is born of God, must and will overcome the world, and depart from all iniquity.

Grant, O my God, in Jesus Christ, that here where I have been a member of Satan, I may be a member of Christ my Saviour, bone of his bone, and flesh of his flesh, a member of his mystical body of grace here, and of his glorious body, in glory hereafter; that here, even here, O Lord, where I have been a Son of Satan, a Child of wrath, I may be an adopted Son and Child of God,  
an



an heir of Heaven, and Co-heir with Jesus Chsist, of that Kingdom, life and glory, which he hath provided and prepared for the Saints in life, where, their God will not (I trust) be ashamed to be called my God, nor their Father to be called my Father.

Inflame, O Lord, my heart with hearty and sincere zeal in thy service, that I may not do thy work faintingly, droopingly, drowsily, nor negligently; but faithfully, circumspectly, willingly, cheerfully, obediently, and perseveringly unto the end of my days, that thou, O Lord, my Lord, and my God, mayest be at all times, in all places, and above all things, my joy, my Crown of joy, and my rejoycing, my ultimate end, aim, and desire, my supream, soveraign, principal, chief, and superiour good, my lot, my portion, and mine inheritance for ever.

And to this end, suffer me not, O Lord, I humbly beseech thee, to walk in my old ways and paths of sin, but in thine, O Lord God of holiness and righteousness, not according to mine own sinful and deceitful heart, which is all evil, only evil, and continually evil, but, O God, according to thine heart, which is all good, only good, and continually good, that thou  
mayest

mayest so delight me, that all my delight may so delight thee, and make thee, O Lord God, my only delight, love me, O Lord, in Jesus Christ, that I may love thee, honour me, that I may honour thee, magnifie me, that I may magnifie thee, live in me, that I may live in thee, do all for me, that I may do all, and be all for thee, that I may not henceforth, O Lord, speak mine own words, but thine, not think my own thoughts, but thine, not do mine own works, but thine.

Ah Lord, for Jesus Christ his sake, I humbly beseech thee, suffer me not to be led into any temptation, so as to prevail over me, but though temptations fall on me, I may not fall into them, though sin do remain in my heart, my heart may not remain in sin, deliver, O Lord, from all evil, for thine is the Kingdom, the power, and the glory, O thou my Father in Jesus Christ, which art in Heaven.

Be a wall of fire and of water round about me, O my God, continually, to keep and preserve me from all mine Enemies and Adversaries, the Devil, the World, and the Flesh; be, O Lord, a City of refuge unto me, that I may ever hide my self in thee, for then I shall be safe and sure to be free from all danger, be thou mine all,  
for

for all my springs are in thee and from thee.

But what is man that he should be clean, and the Son of man that is born of a woman, that he should be righteous? Behold he putteth no trust in his Saints, and the Heavens are not clean in his sight, how much more abominable, and filthy is man, that drinketh up iniquity, as the Oxe drinketh up water, and rusheth into sin, as the horse rusheth into the battel? But, ah my God, how much more wretched am I, how much more unclean, filthy, and abominable am I, than any that was ever born of a woman, I that have delighted in sin, as the Drunkard in wine, as the wanton in his mate, how have I chosen sin, prized sin, imbraced sin, coveted sinning, and sought it as for hid Treasures? it hath been sweet to my tast, as the hony and the hony Comb, but, O Lord, I know, and am assured, that with thee there is mercy, O teach thou me to fear thee.

For thou art, O Lord, become my Portion, and thou hast made me thine inheritance for ever, I prize thee, O Lord, much above gold, and the most precious pearls, thy Countenance is most amiable; Ah how delightful are thy ways, and how pleasant a thing it is, O Lord, to walk in the paths  
of

of thy Commandments, and to keep thy Statutes: these things, O Lord, thou knowest are only desirable unto my soul, and it longeth only to be found in thee. Who, Lord, who can, or is able to express, the ravishments of that heart that possesseth thee; who, Lord, who is able to express the joy of him that enjoyeth thee? Ah how doth he, as it were, run over with fulness of blessings that is filled with thee, even with thy blessed self, who art the Fountain, the Ocean & the Original of all blessedness, felicity and happiness? Ah Lord, how truly may he say that hath thee, as *Jacob* did, that he hath all, though he should want all other things? he that hath thee, hath all things in the want of all things, and he that wants thee, wants all things, even in the possession of all things: for what, O Lord, what are all things without thee, and what doth he, Ah what can he want that hath thee, who art all things, yea much better than all things? for he that hath thee hath life, yea, Eternal life, and is past from death, death hath no more dominion over him; but he that hath thee not, is dead, though he liveth; for he that is in thee, O Lord, is from all sin free, he that is born of thee, O God, sinneth not, sin hath no more dominion over him, because thy seed of holiness, which is sanctification, remaineth in him, such a one hath overcome the world,

and that wicked One, with all the Powers of the Kingdom of Darkness, Sin, Hell, Death and the Devil, he that is in Christ, is Crucified to the world, and the world unto him, he is departed from all iniquity, he hath Crucified the flesh with the lusts and affections thereof, he maketh no longer provision for the flesh to satisfie its Lusts, for such, they know that his Servants\* they are whom they obey, whether of sin unto death, or of Obedience unto Righteousness.

Ah blessed, ever blessed, and only blessed and happy condition, to be thus born again of God, and to sin no more, to be a member of Christs mystical body, bone of his bone, and flesh of his flesh, such shall be as assuredly Members of his glorious Body, for they that are betroth'd unto him here by grace shall be hereafter married unto him in glory.

Ah Lord God, I am sure thou knowest my heart, and that though it is not what it would be, or should be, yet thou hast (for which I desire ever to praise thee) in grace and mercy, made it such, as it heartily desireth and longeth to be what it should be: but, O Lord, I know, that here is no perfection, and that therefore it cannot be here; Ah Lord, I most humbly beseech thee in Jesus Christ, in thine own good, due and appointed time, bring me home to that  
long

long wished for, and blessed home, that I may be ever blessed in thee, and with thee, who art God blessed for ever, and ever.

Ah Lord my Lord, thou knowest how willing I am to leave all for thee, lose all to enjoy thee, trample all under my feet, and hate all for thy sake, yea, spend and be spent for thee, and to follow thee the Lamb of Righteousness in all places whither thou wilt go, even as a chaste Wife giveth herself unto her Husband, and delighteth to love, honour and obey him, and longeth for his presence, when he is absent, that she may lye in his bosome, and be imbraced in his arms, esteeming all things toys, and trash, to his love; even so, Lord, thou knowest that my heart desireth and longeth to be espoused unto thee in Heaven, made one with thee, knit and glued unto thee, that I may be thine for ever, and be imbraced in thine arms, and lye in thy bosome, living as thine, and thine only, unspotted and unblameable, holy, O Lord, as thou art holy.

Heaven, O Lord, is Heaven, because it is holy, yea, because thou art there that art holiness therefore, yea, therefore is Heaven Heaven, and Heaven holy, and such a holy Heaven as it is: to those that are there, a thousand years seem but as one day, so sweet is its enjoyment, and one

day seems as a thousand years, so great is their comfort of enjoyment; and therefore, O Lord, and to praise thee, do I long to be dissolved from this body of sin which is death, that I may live in thee, and with thee in holiness, which is Eternal life; for this, O Lord, thou hast taught me to know, and therefore my soul rejoiceth, that holiness is the only felicity and chief happiness in Heaven, for that makes us only like unto thee, who art the Heaven of Heaven in Heaven.

Grant therefore, O my God, in Christ, and for his sake, that I may, whilst here below in the flesh on earth, seek after, labour for, and endeavour to obtain that measure and degree of holiness, that my earthly Heaven may be a Heaven in part, though not a perfect Heaven, and that I may from day to day, grow and increase, from one degree of grace unto another, until I come to enjoy that measure and fulness, that thou hast, O Lord my God, in the infiniteness and eternity of thy love, goodness and mercy, through thy free grace in Jesus Christ, reserved, provided and appointed for me, out of thine own abundant and overflowing fulness, for with thee is fulness of joy, and at thy right hand are pleasures for evermore.



Ah Lord, for thy Mercies sake bring me unto that fulness, that I may for ever rejoyce in that joy which bringeth such peace as passeth all understanding, which eye hath not seen, ear hath not heard, neither hath it ever entred into the heart of man to conceive; Ah Lord, bring me into that Heaven, and in the mean time let Heaven be in me, for holiness is Heaven, and Heaven is holiness, therefore the more holiness is in us, the more Heaven is in us, yea, the happiness in Heaven, which is God himself, Father, Son and Holy Ghost, three persons, but one God.

Grant, O Lord, I most humbly beseech thee, that I may do the work of my generation and lawfull calling, prudently, wisely, justly and uprightly, faithfully, obediently, circumspectly, cheerfully, willingly and perseveringly, both before thee, O God, and before all men, giving every man his due, and doing unto all men as I would they should do unto me, without respect of persons, and let me always value and esteem these things below, as low things, as temporal inferior good things, as common mercies, of the left-hand of the foot-stool, the nether Springs, even such, O Lord, as thou givest unto all, even unto the evil and wicked, as well as unto the good and righteous,



righteous, as thou makest the Sun to shine, and the rain to fall, alike on all, it being no Token either of thy Hatred, or of thy Love.

Let me therefore, O Lord, have power through grace, to use them as if I used them not, and to live in this World, as if I were not of this World, making no provision for the flesh to satisfy the lusts thereof, but that I may overcome the World, by despising of it. And give me not the things of the World, O Lord, I beseech thee, till thou hast given me a heart, to use them according to thine own heart, even as liketh thee best; and grant, O Lord, that I may be always as willing to leave them, as to receive them, and to give them back unto thee when thou pleasest, and in thine own way, as thine, O Lord, and not as mine, blessing thee for the leaving them with me any time, but most especially for the well using of them during that time, considering that their well using will turn to my Eternal profit, and their abusing of them to my Eternal loss: Ah Lord, let the eyes of my understanding be enlightened, and always open, to see the many perils and dangers in possessing them, as well as their nothingness, whilst I shall possess them, and that worldly bliss consists more in possessing  
of

of little void of fears, than of much subject unto danger, and that it's much the sweeter condition, to want the Worlds sweetness than to have them, if in their want we find no want, and to esteem always that best which God giveth, because he having promised will make it work for the best. Come on me then what will come, I doubt not, Lord, but I shall find it as I have hitherto found it, to be for my good, and coming from a God of Love to me in love, and therefore, O Lord, I will love both thee and it, and esteem every change the best change, yea and a changing for the best, and if at any time my condition should not please the flesh, sure I am it will always please the Spirit, if it please not at any time the outward, it will always please the inward man, if it please not the old man without, it will please the new man within; for, Lord, thou knowest, if my condition should at any time displease me, and I could change it, yet I would not, if by so doing I should displease thee; for thou knowest I desire to please thee, not my self, the Spirit, not the flesh, the inward not the outward Man, the New not the Old Man, for I would not have what I would, but, O Lord, that only that thou wilt, be it what ever it will, deny me not, O Lord, I most

humbly, most earnestly and most unfeignedly beg, and beseech thee, in Jesus Christ, for thine own dear and holy names sake, deny me not this one thing, whatever it cost me, but let my life, and my death, my place of abode, and condition be such as may, O Lord, bring thee most glory, as may glorifie thee most, O God of all Power and Glory.

And that seeing I served thee not, O God, my Creator, in the days of my youth, grant I beseech thee, that I may serve thee freely, cheerfully, willingly and joyfully, all the rest of my days, unto the very last hour of my life, that I may henceforth live the life of the righteous, and that my last end may be like his. Ah Lord, let all the rest of my life to come be so spent, as it may witness a continual sorrow for my life past, that having lived here in thy fear, I may dye, O Lord, my God in thy favour, that having lived here the life of Grace, I may ever hereafter live with thee, O my sweet Jesus, the life of Glory, in thy Kingdom of Glory, with the Father and the Holy Spirit.

O Lord, that tryest the heart and searchest the Reins ! thou knowest all my thoughts, as well as ponderest all my actions, and therefore thou knowest how much my  
heart

heart rejoyceth, because that thou thus knowest it, and because thou hast made it such as it is ; not that it is, O Lord, as it would or should be, but because it willingly would be what it should be ; and that it would do, and be as willingly any thing that it wills, as it wills it: So it be, O Lord God, according to thy most holy, righteous, good & blessed will.

And now, O Lord God Almighty, Maker, Giver and Preserver of all things ; I most humbly beseech thee to hear me in Jesus Christ, for all Kingdoms, Nations and People in general, and in particular, over the face of the whole earth ; gather O Lord in much mercy, gather thine Elect together from all the ends and corners of the World ; Jew and Gentile, Turk and Infidel, bond and free, male and female, young and old, rich and poor : Ah Lord be thou pleased, in the greatness of thy compassions, to pour out thy Holy Spirit upon all flesh, and to write thy holy Laws of Grace in their hearts, and thy Statutes of fear in their minds, by the finger of thine Holy Spirit, that every one may know who is the Lord, and the power of his might, that all flesh may be converted and brought home unto thee, that their souls may live and not dye eternally.

Remember, O Lord God, thine antient

Covenant with *Abraham* thy Friend, and pity our elder sister the Jews; suffer them not, Ah Lord! suffer them not longer to wander as Sheep without a Shepherd, but bring them home, Ah Lord, bring them home to thy fold and to thy flock, and be thou the Shepherd and life of their Souls; Open, O Lord, the eyes of their understanding, that they may know thee the true God, and Jesus Christ, whom thou hast sent, that they may behold him whom they have crucified by their sins, and may mourn as one mourneth for his only son, and be in bitterness as for a first-born; have they stumbled that they should fall? (God forbid) but rather through their fall Salvation is come unto the Gentiles, for to provoke them unto jealousy; Now if the fall of them be the riches of the World, and their diminishing the riches of the Gentiles: how much more, O Lord, their fullness; and if the casting away of them be the reconciling of the World, what shall the receiving of them be, but life from the dead? for if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches; because of unbelief they were broken off; and if they abide not still in unbelief, hast thou not promised, O God, to graft them in again? and seeing thou wert,

wert, O Lord, pleased to graft us into the good Olive-tree, that were wild by nature ; Ah when , Ah Lord, when wilt thou graft in again these into their own Olive-tree, which be the natural branches ? for blindness is happened to *Israel*, until the fulness of the Gentiles be come in, and so all *Israel* shall be saved ; as concerning the Gospel, they are Enemies for our sakes ; but as touching the Election, they are beloved for the Fathers sake ; for the gifts and calling of God are without repentance. Bring in then, O Lord, bring in then the fulness of us the Gentiles, that the number of thine Elect may be accomplished, and that Man of Sin destroyed, with an utter, total and eternal destruction.

Break, O Lord, the Power of the Turk, and all thy Churches adversaries ; destroy the pride of *Rome*, and root out Antichrist, O Lord, I beseech thee, out of all our hearts ; and permit not that any of thy children be led away by Errors, Heresies, Sects, or any false worship ; but let thy Word, O Lord, and Gospel be preached and taught throughout the whole Earth, in purity and sincerity, as thy Word, and with the powersfull assistance of thine own Holy Spirit ; Ah Lord, cause it to work efficaciously on the hearts of all hearers,  
that

that they may hear it with fear and trembling, even as thine own Word, and by it be convinc'd of sin, of righteousness, and of Judgment: and to this end, O Lord God, be thou pleased to give a double portion of thy Holy Spirit unto all the Ministers thereof, that they may preach it in the power of the Holy Ghost, not fearing the face of Men being confidently assured, that their work and labour shall not be in vain in the Lord.

Ah Lord, in much mercy propagate thy Gospel where it is planted, and be thou pleased to plant it where it is not; and send forth faithfull Labourers into thy Vineyard and Harvest; for thou knowest, O Lord God, that the Harvest is great, but the Labourers are few. Ah Lord, suffer not, I most humbly beseech thee in Jesus Christ, that the wild Boar of the Wood pluck up the Roots, nor the little Foxes to cut off the branches; but blast, O Lord, all the designs and machinations, that are any where hatching against thy Church and People, and bring them to nought, and cause their Enemies, which are thy Enemies, to fall into the Pits and Snares which they have laid for them: do good, O Lord, to thy Sion, and build up the Walls of thy *Jerusalem*; do thine own work in thine own good, due, and appointed time, and let thine own arm



arm, O Lord, bring us Salvation.

In a more particular and most special manner, O Lord, I humbly beseech thee in Jesus Christ, be mindfull, and have mercy upon the Land of my Nativity; Pardon, O Lord, the Nation and particular sins thereof past, present, and to come, of Magistrates, Ministers and People; our sins, O Lord, of blood, our sins of unthankfulness, ingratitude and rebellion against thee our God; our sins of covetousness, which is Idolatry; our sins of Pride and Hypocrisie; of self-love, and hatred of our brethren; our sins of gluttony and drunkenness; of uncleanness, of malice, wrath and revenge; our sins of prophanation, and persecution; our sins of blasphemy and toleration, against thy self, ● God, and Christ; against thy holy Law and Gospel; O God, that art the Judge of Heaven and of Earth, pardon, O Lord, pardon, I humbly beseech thee in Jesus Christ, *England's* sins, for they are great, and enter into a Covenant with them, and be thou their God, and make them thy people, that they may serve thee for ever, and for ever; and thou mayest henceforth delight in them, to live amongst them, and never more to be wroth with them. Settle, O Lord, I beseech thee, a faithfull Magistracy over us; Judges as at  
the



the first, and Counsellours as in the beginning, that Justice may run down our streets as a mighty River, and righteousness as a great stream; that the cause of the Poor, the Widow, and the Orphan may be heard, and Justice done without respect of Persons; that there be no crys in our Land, nor no complaining in our streets; Give, O Lord, boldness, zeal, courage and faithfulness unto all the Ministers thereof, that they may not seek the praise of Men, but the praise, honour and glory of thee our God, and that they may be ready and willing to lay down their lives for the truth, and be faithfull unto the death, choosing rather, much rather, affliction and persecution for thy sake and the Gospels, than to dwell in the Tabernacles of the wicked, and to serve the lusts of Men. And to this end, O Lord God, give them I humbly pray thee a double Portion of thy holy Spirit, which thou gavest unto thy faithful Servant *Elias*, to lead, guide, govern, and direct them, in the ways of all truth and righteousness, that they may not at all fear him, which can only kill the body, but him (which is thy self) O Lord, who having killed the body, canst cast the Soul into Hell; O Lord, open their eyes that they may see thee and thy strength and power  
on

on their side, and therefore may not fear the power nor the policy of their Enemies, how great soever it be to the eyes of Men, for they are but men, meer Men, whose breath is in their Nostrils, a little creeping clay, speaking earth, Worms of six foot long, whose hearts thou turnest as the rivers of Waters, and changeest them as thou pleasest, and that nothing is, or can be done by them, but what thou pleasest, and sufferest to be done. Cause them, and all thy people to know, that having thee on their side, and for them, they need not fear who be against them, for none ever fought against thy power and prospered; and that though thou dost usually use means, yet thou canst, O God, we know, (if thou so pleasest) do thy work without means, yea and against means, and that there is no means so contemptible but thou canst, O God, our God, make effectual, even to the pulling down of strong holds, as thou did'st the Walls of *Jericho*, at the noise of Rams Horns; it is as easie with thee to do what thou willest, as to will it, all things are as easie as possible; let us not then, O God, fear any power, no nor all powers, having thee the Lord for our God, before whom all the Nations of the earth, are as the drop of a bucket, and as the dust of the bal.

ballance. Thou holdest, O God, the Ocean in the hollow of thine hand, and the earth is upheld, and standeth fast by the power of thy might; give us then, O Lord God, such fear as may cause us to love thee, and such love as may cast out and destroy all fear, for thou only, who art God only, art to be feared only.

Ah Lord, look down graciously, and in mercy, upon poor afflicted *Scotland* and *Ireland*, stir up thy self, and come and save them, even now, now, when there is no help for them nigh at hand; O Lord, be thou their help, and help thou them, and give them grace to put their trust in thee, that thou mayest be their help and deliverer: of three Nations make us, O Lord, one people, that we may be knit together with the bonds of love and unity, serving thee, O Lord, with a perfect heart in holiness and righteousness, all the days of our lives. And though, O Lord, thou hast delivered them into our hands, and given us power over them; Ah Lord, suffer us not to do other unto them, than we would they should do unto us, and that we lay not on them too heavy burthens to bear.

Bless, O Lord, I beseech thee, all my kindred and acquaintance in the flesh. Ah Lord, I know that thou knowest all their  
foul

soul and body cases; Ah be thou pleased in Jesus Christ, to come into their help, and give them deliverance: make, O Lord, make their hearts below their conditions, and then make their conditions what thou wilt, lay no more, O Lord, on them, than thou shall be pleased to enable them to bear, and then lay on them what thou wilt; Ah Lord, cause every thing to work together for their good, let them always see and acknowledge, that thou punishest them far less than their iniquities deserve, and that all afflictions whatsoever come from thee, but the procuring cause is in themselves: make them, O Lord, as willing to wear the Cross here, as the Crown hereafter, to suffer for thee here, as to reign with thee hereafter. And though, O Lord, they be poor in the world, let them be rich in grace; though they be contemptible in the world, let them be honourable in thy sight; be thou, O Lord, their Portion, and make them thine inheritance: and grant, O Lord, I beseech thee, that their last days may be their best days, and their last thoughts their best thoughts, that they may be thy faithfull, humble and obedient Servants, unto their lives end; living the lives of the Righteous, that they may be like them both in death, and after death. Be thou with them, O Lord,

Lord, in all places, and at all times, that they may always sit under the shadow of thy wings, and that the fruit of thy word may be pleasant unto the fast of their souls; let them through grace delight to walk in the ways of thy Statutes, and let thy Commandments be their daily talk; suffer them not, O Lord, to go astray from thee, either after the pleasures or profits of the world, but inable them all through grace to walk uprightly and circumspectly before thee unto their lives end.

Be mindfull and mercifull, O Lord, unto all the Sons and Daughters of affliction wheresoever dispers'd, wheresoever scattered on the face of the whole earth; bring home, O Lord, all that are banisht, deliver all Captives, and set free all Prisoners, that every one may sit under his Vine, and rejoyce under his Fig-Tree, eating in peace the fruits of their labours; visit, O Lord, the sick, comfort the comfortless, bind up the broken heart, heal the wounded heart, give life to the dead heart, give the grace of faith unto the doubting heart, and of hope unto the despairing heart, speak peace, O Lord, unto the disconsolated and afflicted heart, give understanding, memory, sense and reason unto the distracted heart, and those amongst them, whom thou dost intend,

intend, O Lord, and hast appointed to take unto thy self, let them see thine arms of love, in mercy, open and ready to receive them; let them hear, O Lord, thy sweet and comfortable voyce, speaking peace unto their Souls, and saying, Sons and Daughters, be of good cheer, your sins are forgiven you; wash them, O Lord, with thy most dear, and most pretious blood, and sanctifie them with thy holy spirit of grace, that they may appear spotless and unblameable before thee, whiter than Snow, *purser than Wool*, finer than Gold, and brighter than the Sun, and make them, O Lord, more than Conquerours: and those, O Lord, whom thou dost intend to restore unto their former health and strength, give them grace to lead new lives and to become new Creatures, that others seeing their good works, may glorifie thee, O God, our Heavenly Father, in Jesus Christ.

Ah Lord God, look with much mercy I humbly beseech thee, upon all those every where, that suffer for the Peace of a good Conscience, because they will not sin against thy truth; keep them, O Lord, as the Apple of thine eye, that nothing come nigh to hurt them, nor to affright them; let them depend on thy mercies, fear thy  
judg-

judgments, and lay hold on thy gracious promises, give them, O Lord, courage and strength to fight that good fight, and to run that good race that thou hast set before them, that they may be always-willing and ready to give up their lives unto the death, and then from thee, O Lord, they may receive the Crown of Eternal life.

And those, O Lord, that suffer for an evil Conscience, because they have sinned against thy truth, let them not always mourn as men and women without hope, but pour down, O Lord, in much love and mercy pour down thy holy and blessed spirit the Comforter, into their hearts, that may speak peace unto their Souls; even that peace that passeth all understanding; let not the Mountains of their sins, O Lord, nor the Rocks of unbelief hinder thy mercies from coming down out of Heaven into their Hearts, nor their Prayers from ascending up unto thee by faith; but cause them, O Lord, to know, that thou art a God, pardoning all Iniquities, Transgressions, and sins; yea, all Blasphemies wherewith they have blasphemed: Ah Lord, shew them the light of thy gracious and glorious Countenance, and lead them in the way everlasting, that they may never more swerve nor go astray from thy Divine and Holy Commandments.

Bless,



Bless, O Lord, all that are travelling by Sea, or by Land, and bring them to their Ports and Places in safety, defend them from all Pirats and Robbers that seek to do them hurt or wrong, and from all other perils and dangers, pitch thy tents, O Lord, round about them, and keep them even as thou keepst thine own.

And lastly, O Lord; I most humbly and heartily beg and beseech thee in Jesus Christ, to pardon and forgive all mine Enemies, all the world over; love them, O Lord, that hate me, bless them that curse me, do good to them that seek to do me evil, forget and forgive all that they have done or would have done against me, and change their hearts from evil unto good, that they may no longer walk after the deceitfulness of their own evil Hearts, but may do all things for the time to come in truth and sincerity, according to thine own heart, O Lord God, that thou mayest own them for thy own, and give them hearts, O Lord, to forgive me whom I have wronged, whether it have been in thought, word or deed, either unto high or low, rich or poor, young or old, and grant, O Lord, that I may fear and do so no more, but as thou hast been unto me a sin-pardoning God, so I beseech thee be unto me a sin-



sin-preventing God, that I may not as the Dog, return to his Vomit, nor as the Sow to her wallowing in the mire again, but that I may always henceforth set thee, O Lord, before mine eyes, and be attent unto the motions of thy holy spirit, and never to forget thy exceeding bountifull and mercifull dealings towards me, and that love in Jesus Christ, wherewith thou hast loved me, and that I may remember that it is impossible for those who were once enlightned, and have tasted of the Heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the Powers of the World to come, if they shall fall away, to renew them again unto Repentance, seeing they Crucifie to themselves the Son of God afresh, and put him to open shame; for if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearfull looking for of Judgment, and fiery indignation, which shall devour the adversaries; for having, Lord, by thy grace and mercy escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, grant that I may not again be intangled therein, and overcome, and so my latter end prove worse, if worse it can be, than  
was

was my beginning; Ah Lord God (shou'd such be my case) which God forbid, it would be much better for me that I had never known the way of Righteousness, than after the knowledge of it, to turn from thy holy Commandments delivered unto me.

Ah Lord God, my Lord, and my God, in Jesus Christ, thou knowest my weakness, frailty and impotency, that I cannot of my self, as of my self, think a good thought, that I am prone to all evil, and averse to all good, to will indeed is many times present, but how to perform I know not; there is still, O Lord God, a law in my members warring against the law of my mind, and leading me Captive into the law of sin; Ah Lord, when, when, O Lord, when, shall that time come, and that blessed, most blessed, and glorious day dawn and appear in my heart, that the root and branch of sin be totally rooted up, and utterly destroyed, and grace confirmed, and grow up more and more, until I come to be a perfect man in Christ Jesus, that I may still more and more hate the evil which I do, and love the good which I do not and cannot do: that it may be no longer I that sin, but sin that dwelleth in me, and that by the assistance of thy grace and holy Spirit, I may walk well pleasing before thee, doing thy

thy work and thy will here on earth, as it is done in Heaven, living the life of grace here, and of glory hereafter, the life of the Righteous, that I may dye their death; Ah Lord, give thy self to me, that I may give my self to thee, live in me, that I may live to thee, owne me for thine own, that I may owne thee for mine all, give me, Ah give me, O Lord, much grace, that I may give thee much glory, daily grace, that I may give thee daily glory, continually grace, that I may give thee continually glory, that I may be all thine, O Lord, only thine, always thine, and ever thine, and all this I most humbly and unfeignedly beg of thee, and whatever else thou knowest to be needfull or expedient for me, both for my soul and body, for the name, and for the worthiness of Jesus Christ, thy Son and my Saviour, to whom, with thy Glorious Majesty, and Holy Spirit of Grace, do I render and give with my whole heart, as all due is, and unto none else, Honour, Glory, Power, Might, Majesty, Dominion and Thanksgiving, now, henceforth, and for evermore, Amen, Amen.

34. If the love of Creatures be so lovely unto us, and we esteem and love them most for their love; and this their love doth many

ny times sweetly satisfie and ravish our senses. But how then are our hearts set on fire with Love, when we have within us, the fiery hot burning Love of a Loving God ; yea, of a God of Love, whose Love is so lovely, as it knits our hearts in Love unto him, and our greatest Love unto him is, from his own Love, because he hath so loved us, as to give us hearts to love him, even according to his own heart.

35. If our Joy be, according to the measure of Love which we enjoy from the Creature whom we most love ; Ah how great, yea, incomprehensibly great shall our joy be, when we shall know and feel, that we are beloved above measure by the Creator, who maketh the Creature thus lovely, and giveth him Love thus to love him.

36. If our Love many times be so great unto the Creature for the Creature, that we do not, and it seems to us that we cannot love him so much as we would, and do desire to do, and we crave and desire chiefly his Love, that we may yet love him more, and this from and because we love him so much, and for that our senses can be only satisfied with his Love, and by loving of him ; for we love him most for his Love, and his Love doth cause us to love him

more, whom we love so much, yea whom we love most.

37. But Ah how great then, yea how wonderfully great is the love, O Lord, of thy Children and Servants unto thee, when they know that they are beloved by thee, whom they most love, and must love most (for thy Love) thy Love being most worth, worth most, and therefore do they despise all Love and things lovely in the Creature, to purchase thy Love, O God, who art the Creator of all Love, and things lovely; they love thy Love most, O God, because they know and feel that thy Love only, causeth them to love thee more, whom notwithstanding they do already love most, and for that nothing but thy Love, can satisfie them with sufficient love, to love thee sufficiently; for to love thee is to live, and they could not live if it were not for thy Love, and therefore are they ready and willing always to dye for thy Love, and to witness and shew forth their love, with which they love thee.

38. If then the love of the Creature be so great for the Creator, that it is more, above and beyond any love in the Creature, for the Creature, yea it is so great, as it cannot be uttered, it being and proceeding from the Creator's own Love, that the  
Creature

Creature hath this love, and that he loveth thus his Creator.

36. But Ah then, how incomprehensible and great is the love of the Creator, for, and unto us his Creatures? in that he giveth us so much of his love, (as to love him) and such condescension is in him, as he delighteth to be beloved by them, who out of his love do so much hate him, and love only what he hateth; alas, alas, what can we, poor we, say of him, whom we know not, but by himself, and from himself, and love not, but from his love; Let us then, Ah let us then admire, and in humility ever adore this his love, with which he hath so loved us, as to make us like himself, in love, which is to be all love, loving others as our selves; for even as his love only causeth him to love us, so likewise doth this his love in us, cause us thus to love him, and thus to love one another with the same loving love, and all that we may be all one and the same, in love, in him, to him, and for him, who is the love of our love, the cause of our loves love, the subject of our love, the object of our love, which we only desire to love, and the joy of this our joyous love, and the aim of our end, and the end of our aim, is, to live and love unto the end, in this loving love; that is that our love may

never know end, as his never knew no beginning, nor never shall know end, and this is, and such is the great love of our God; yea the incomprehensible love with which he loveth us, being such, and so great, as we cannot comprehend its greatness; it cannot enter into us, therefore we shall enter into it, neither can we sufficiently express ours for him, which flows only from his, from himself, who is only and alone in himself, perfect love, and he alone can only create and give perfect love, to love perfectly; none but himself, from himself, of himself, can then thus love perfectly, or give perfect love, to love perfectly thus.

40. It is then thy love in me, O Lord my God, that causeth me to love thee.

41. Inflame then my cold, benumm'd, icy, frozen heart, with the fiery hot burning flames of this thy burning hot love, O my God, that my heart may continually as *Moses's* bush, and the Seraphims, still flamingly burn, but never consume; for it is by this, and from this divine fire that cometh from thy holy Altar, O Lord, that my soul liveth, and out of it it cannot.



42. *Let me then, O Lord, ever burn,  
That I may ever live; for why?  
Ah if I should not still burn thus,  
I am sure, I should eſt ſoon dye.*

43. Ah Lord my God, and my Father in Jeſus Chriſt, I deſire to praiſe thee ever, for that thou haſt not only forgiven me all, but given me all, thou haſt not only given me a pardon for all my Iniquities and Transgreſſions, and forgiven all my ſins, but haſt alſo forgotten that ever I ſinned.

44. Thou haſt not only given me ſuch a pardon, as never to remember my ſins any more, but with the pardon thou haſt, O Lord, given me thy love, and thy ſelf, ſo as I ſhall ever live in thy ſelf, to love thy ſelf ever, and to offend thee never.

45. Thy love, O my God, and heavenly Father, is far greater unto me, than *David's* was for his beloved Son *Absolom*, though he loved him better than his life, and willingly would have died for him; yet when he forgave him his murder, he would not have him to ſee his face in *Jeruſalem*. But thy pardon, O King of Kings, is with ſuch abundance of love, that thou haſt been pleaſed, in love to come down thy ſelf from thy Throne, and thy dwelling place in thy heavenly *Jeruſalem*, unto me, on this earthly *Geshur*, to ſhew me thy moſt amiable,



most glorious and most blessed face, and to cause the light of thy Countenance to shine upon me, that I might not be afflicted, because thou knowest right well, that it were much better for me that thou shouldest take my life from me, than hide thy face from me; for what were or would be my life unto me, if I did not (O my Father) see thy face in Jesus Christ; yea thou knowest that my life is nothing unto me, if I see not always thy face, for thy presence is my Heaven on Earth, and thy absence my Hell.

46. Ah what love is this, O my God! wherewith thou hast and dost love me, to pardon such a rebellious murderer as I am; not for slaying an incestuous *Annon*, but an innocent Jesus, the Son of thy love, thine eldest only Son, in whom thy Soul delighted only.

47. Thy Love, O God, my God, is such, that thou hast not banisht me, but brought me back, and though I did flye from thee, yet thou thy self didst in love run after me, and broughtest me back, yea such is thy love, that thou hast not unthroned me, but inthroned me, and made me not only an heir, but coheir with thy Natural only Son and my Saviour, not only of a Crown and Kingdom, honourable and glorious, but of a Kingdom and Crown of honour  
and

and glory, and not for a mortal life of time, but for an immortal life, out of time, for ever and for ever.

48. Ah Lord God, how didst thou love me when thou didst deliver me, take me off, and free me, from my own love, from loving my self with self-love, that is, loving my self more than thee, and wert pleased in love, and out of the abundance of thy love, which is incomprehensible, and unconceivable, to cause me to choote thy love, to prize thy love; to desire thy love, and to rejoyce in thy love, esteeming nothing else lovely, or desirable.

49. They that love as they ought to love, that is rightly, and truly love God, first, and most, he is their ultimate end, the end of all their aim, and the aim of all their end, is to love him; they love him for all that is in him, for that they know that he is all holy, all just, and all good, and they love him chiefly, that is, most of all, because he is God, that is, because he is what he is, even such a God, as he is; they adore his greatness, as his goodness, and fear his goodness, as his greatness; they prize his mercy at the highest value, and value his Justice at the highest price; they admire

*True love in loving God, or loving God truly.*

most glorious and most blessed face, and to cause the light of thy Countenance to shine upon me, that I might not be afflicted, because thou knowest right well, that it were much better for me that thou shouldest take my life from me, than hide thy face from me; for what were or would be my life unto me, if I did not (O my Father) see thy face in Jesus Christ; yea thou knowest that my life is nothing unto me, if I see not always thy face, for thy presence is my Heaven on Earth, and thy absence my Hell.

46. Ah what love is this, O my God! wherewith thou hast and dost love me, to pardon such a rebellious murderer as I am; not for slaying an incestuous *Amnon*, but an innocent Jesus, the Son of thy love, thine eldest only Son, in whom thy Soul delighted only.

47. Thy Love, O God, my God, is such, that thou hast not banisht me, but brought me back, and though I did flye from thee, yet thou thy self didst in love run after me, and broughtest me back, yea such is thy love, that thou hast not unthroned me, but inthroned me, and made me not only an heir, but coheir with thy Natural only Son and my Saviour, not only of a Crown and Kingdom, honourable and glorious, but of a Kingdom and Crown of honour  
and

and glory, and not for a mortal life of time, but for an immortal life, out of time, for ever and for ever.

48. Ah Lord God, how didst thou love me when thou didst deliver me, take me off, and free me, from my own love, from loving my self with self-love, that is, loving my self more than thee, and wert pleased in love, and out of the abundance of thy love, which is incomprehensible, and unconceivable, to cause me to choote thy love, to prize thy love, to desire thy love, and to rejoyce in thy love, esteeming nothing else lovely, or desirable.

49. They that love as they ought to love, that is rightly, and truly love God, first, and most, he is their ultimate end, the end of all

*True love in loving God, or loving God truly.*

their aim, and the aim of all their end, is to love him; they love him for all that is in him, for that they know that he is all holy, all just, and all good, and they love him chiefly, that is, most of all, because he is God, that is, because he is what he is, even such a God, as he is; they adore his greatness, as his goodness, and fear his goodness, as his greatness; they prize his mercy at the highest value, and value his Justice at the highest price; they admire

the knowledge of his Wisdom, and as much the Wisdom of his knowledge; they stand amazed at his might, and are confounded at his power; alike they wonder at his highly lowness, and lowly highness; that God would be made man, and that a man should be still God; they are ashamed for that he would be like them, and they abhor themselves, that they are (notwithstanding) so unlike him, they therefore long for holiness, knowing that it is the greatest and chiefest happiness, it making them like unto him, holy as he is holy, pure as he is pure, and perfect as he is perfect, though not so perfectly, or purely holy.

*True love in  
loving ones self  
or loving ones  
elf truly.*

50. All such as love God thus, love themselves (for him) that is, would himself, for himself, his love to love him, his fear to fear him, his honour to honour him, his knowledge to know him, his wisdom to please him, his goodness to be good, his justice to be just, his holiness to be holy, his greatness greatly to exalt his power, and his might to be mighty in power for him, his mercy to be mercifull, as he is mercifull, for being by him Created for himself, unto good works, they would that all their works were good,  
and

and all for him, to live to him, in him, and for him, for ever and for ever: thus if they love themselves, 'tis for him, it is to be his, and to do his will on earth (whilst on earth) as they shall in Heaven, when in Heaven.

51. And all such, are all full of true love for all their Neighbours; and their Neighbours are all Men, far and near, Jew and Gentile, bond

*True love in loving ones Neighbour, or loving ones Neighbour truly.*

and free, all have their love, they love all, their condition makes no condition with them, they desire, and seek, and pray for their happiness, as for their own, they mourn for them many times, when they do not mourn for themselves, yea they weep much and often in secret, for their secret as well as for their open sins, they are ashamed on their behalf, because they choose not the way of life but still walk, walk on still in the ways of death, they have no Enemies, but all are their friends, their dear and beloved, yea dearly beloved friends, such as hate them, they love; such as curse them, they bless; such as speak evil of them, they pray for, and that God would lay none of their sins to their charge, they account happiness to them; even as their own happiness; and rejoice with them when they do rejoice, yea, they would

many times willingly and cheerfully part with their joys, their best joys, even their spiritual joys, for their sakes, that they might enjoy them, they would be content, to be as it were in darkness, sorrow and sadness, that they might be in the light, see the light, and rejoyce in the light of God's Countenance, they would that they did enjoy these joys here, to be brought home by any means, to enjoy them for ever hereafter, for those that love God whom they never saw, must do, and can do no other, than love their brethren whom they see daily; and those likewise whom they never saw, because they are also their brethren.

52. Such as love not God  
*False love to* rightly (which is to love him  
*God, or loving* as God) love him for the  
*God falsely.* Loaves, not for his love, for  
 themselves, not for himself,  
 for themselves alone, or chiefly, and not  
 chiefly, which is alone for himself, they  
 love him because they have need of him,  
 his love is lovely, not because it is in him,  
 or because it is his love, and for that it makes  
 him thus lovely, as to be only lovely and  
 desirable, but they love his love, because  
 it is in him for them, they love him for Hea-  
 ven, much more than Heaven for him,  
 they do not love him because he hath so lov-  
 ed



ed them, as to make them lovely, and forgiving them of his own love, to love him in and with true love, 'tis not love that they truly love, or value, as it is love, but as it is profitable, a love bringing profit, it frees from pain, and gives ease, it keeps from poverty and maketh rich, because it delivers from dishonour and disgrace, and graceth them, and brings them much honour, because it lifts them up above others, and for that others are set below them, they are the head, and others are but the feet, and because they have power over them, and they obey their power, going where ever they bid them, coming when ever they call them, and do what ever, and all that they command them; if God continue to give them thus his gifts, and all that their hearts desire, they will prize his love, and desire his love, and choose his love, and delight in his love, and love his love, yea, and serve him for his love; but it is with an eyeservice, having an eye to this recompence of reward in the flesh, and for the sake of the flesh; they love not God as he is God, and because he is God, all good and only good, but because he is a God that doth them this good, which he so much loveth, liketh, prizeth, chooseth, and prayeth for, were he not thus good unto him, he would!



would not think him good, nor believe him to be good, thus are they fleshly, carnal, loving the things of the flesh, the things they see and enjoy, and not the things which they see not, nor cannot see, which they enjoy not, nor cannot be here enjoyed, but should hope for; 'tis not a Heaven in Heaven, nor a Heaven coming down from Heaven, but a Heaven on earth, an earthly Heaven, yea, a Heaven of earth, that they desire, choose and pray for, and would that it were ever, yea, ever and for ever their Heaven, thus 'tis not God that they love, because he is God, but 'tis themselves, themselves they love as God, chiefly, most of all, beyond all things, and above all things, and therefore they love not God at all, because they love him not as God, who is the supream, chief Sovereign superiour, and only good, happiness, felicity, peace, rest, riches, honour, pleasure, joy and blessedness.

*False love to  
ones self, or  
loving ones self  
falsly.*

53. This is false Love (though it be for our selves) when we love our Selves only, that is chiefly for our selves, for our own sakes, such desire Heavens joys to enjoy them, because they are the greatest joys, 'tis not Heaven for God, but God for Heaven, that

that they would, and that they mind, they love the wages, but not the work, the Crown, but not the Cross, to reign with Christ, and as Christ doth, but not to suffer with Christ, and as Christ did, to wear his Crown of Glory, but not his Crown of Thorns, to live as he doth, but not as he did, to be his Servant in Heaven, but not his Disciple on Earth, to have the recompence of Reward there, as a good and faithfull Servant, but not to serve him here, as a Son or a Servant, they would willingly have their own will done, both on Earth and in Heaven, but not his on Earth, no not for Heaven; they would believe in him, but not suffer for him, they would live with him there, but not dye with him here, they fly many times from sin, because of the pain, woe, grief and torment it will bring, they fly from the punishment, not from the sin, they hate not sin, as it is sin, and because it is Sin, for many times they love the sin which they commit not, which they dare not commit; and so they many times do good, but not because it is good, and for that it is the Command of God, their delight is not to him, nor his ways, nor to the keeping of his Commandments, but their delight is to delight themselves, the end of all their aim, and the aim of all their

their end is to please themselves ; and therefore if at any time they do good, it is to do good to themselves, 'tis not for God's sake, nor for goodness sake, but for their own sakes, for many times they do what they would not do, and seem to love what they do not love, and to hate what they do not hate, they prefer the flesh, to please the flesh, and to enjoy fleshly pleasures, before the pleasing of God, and the enjoying of God, and spiritual pleasures, they prefer Communion with the Creature, before Communion with the Creator, and their own low base ends, before his high, holy, great and glorious ends, how dully, droopingly, faintly, feebly, coldly and sluggishly do they go about Gods work, and service, any thing that concerns his honour and glory, what icy, frozen, benumm'd, dead hearts have they thereunto, though in the doing of all this, it is to do for themselves, to work for themselves, and to serve themselves, but how, Ah how jollily, cheerfully, lively, nimbly, quickly, ardently and hotly do they go about the things that no whit at all concerns God, but themselves, how stoutly, strongly and vigorously, do they wrestle for the world and the things of the world, and to have a blessing of increase on their works, and labour for the flesh, but how? ah how faintly, cowardly

ardly and feebly do they wrestle with God in duties, in prayer, meditation, hearing and reading the word of God, as if they would not that blessing, or at least cared not for it, thus God's work, and Soul work is to them of little concernment, and when they do mind the Soul and Heaven, it is because of its happiness, they then seek God for Heavens sake, but never Heaven, for God's sake, and even then when the Lord sends a fair wind, with the breath and spirit of his grace into their hearts, to hasten them forward, to their place of rest, and to make them to sail over the floods and tempests of tentations, and waves of opposition, yet then, Ah then, so selfish, fond, stupid and ignorant are they, as they hoysse up all the Sayls they can, to go against this sweet, new, fresh gale; they row and tug and toyl to go back from their Port, from their Haven & Harbour, which is so near them, desiring not to come so soon to their journeys end, they desire not so soon to end their journeying, travel, and pains in the flesh, they prefer this travel and toyl, and care, before that peace and rest, and ease and joy, and though this all, all this, be but vanity, and brings nothing but vexation of Spirit, yet so contrary are they to God and his ways, that they will none of them, as long as they can these, they gladly

ly and willingly will put off that day, for this, nay though God do at times shew some of them Heaven, as he did *Paul*, and they behold things utterable, and, with *Peter*, see the glory of the Lord, which is unconceivable; yet these foresights, and fore-tasts, being taken from them, or they from it: Ah how soon do they forget that ever they saw any such thing, how soon, how gladly, willingly, and cheerfully, do they return to *Egypt*, the place of their Captivity, and joyfully and heartily feed on the Garlick and Onions, yea on the husks that Swines feed on, so much love they have to themselves, as they forget God, and that they were Created for him, and unto good works to please and serve him, such then as thus love, or love thus, are self-lovers only, or chiefly, and therefore not right or true lovers, because they love not God rightly, therefore not truly, for he is to be beloved first of all, most of all, beyond and above all, he being our only, chief, supream, Sovereign, superiour, and best good, all good being in him, and flows only from him, he containing all, and being contained by none.

54. But as for me, O Lord, as for me, I know, O Lord, I know, that there is none in Heaven but thee, nor in all the earth in  
com:

comparison of thee, a Door-keeper, O Lord, a Door-keeper in thy House, do I much prefer, choose and embrace, rather than to dwell in Tents or Tabernacles with the wicked, with those that know thee not, and that fear thee not, I much rather, Ah Lord thou knowest, that I had much rather be afflicted, and choose and prefer banishment, poverty, contempt, disgrace, imprisonment and death for thy sake, and the Gospels, as thy Servant, rather, yea much rather than to enjoy all these pleasures in the flesh, these fleshly pleasures, with the wicked: any life, O Lord, and any death, yea that life, and that death, in that place and condition, as may bring thee most glory, do I most humbly and unfeignedly beg, in Jesus Christ, and for his sake; Ah Lord God, I hast me unto thee, I desire to flye into thee, and to be found ever in thee, yea though thou shouldest make all my life, as *Paul's* and *Peter's* were, when they saw and enjoyed in part, those blessed joys prepared and laid up for the blessed, yea though I could always see Heaven open, as *Stephen*, and thou, O Lord, my Jesus, and my Christ, standing at the right hand of God, should not, would not my heart, heartily say with *Simeon*, Lord now let thy servant depart in peace, for mine eyes have seen thy great Sal-

Salvation ; would it not cry out, none but Christ, none but Christ<sup>o</sup> and come, Lord Jesus ; Ah come quickly, and take me to thee, to be ever with thee ; for though to me to live were Christ, yet to dye would be great gain.

*False love to  
our Neighbour,  
or loving our  
Neighbour  
falsly.*

55. Such and all such love falsly, as love their Neighbours for themselves only, for the good they do them, and for the benefit and advantage alone, which they receive from them, were it not for this good, they would not care for them, nor think of them, nor pray for them, nor wish or desire any blessing on them, if they do at any time do them any good, it is for the good that thereby they hope will accrue to themselves, either of praise or profit, otherwaies they would rather, yea much rather, their loss than their gain, their dishonour than their honour ; and they would delight more, much more, to hear an evil than a good report of them, and were it not that they want them, or may want them, that they stand them in stead, they would rather, yea much rather dis-serve them, than serve them, hurt them than do them good ; and though with their mouths they bless them, yet in their hearts they curse them, envying the very hap.



happineſs, that they pray for (on their behalf) they love them for their gifts, not their gifts for them; yea they love their gifts, but not the givers of the gifts; they love their gifts, not becauſe it comes from their love, but becauſe they are lovely, that is, becauſe they ſtand them in ſtead, they have need of them, they ſhould be in want, if they did want them, if they had them not, they do not praiſe God on their behalf, and pray for a double bleſſing on them, for this their bleſſing of them; if they wiſh or deſire an increaſe of their ſubſtance, and a bleſſing on their labours, it is becauſe they hope they will increaſe in doing them good, in giving to them of their ſubſtance, a bleſſing of their labours, a part and portion of their profits; and if they do not do ſo, ſuch will curſe and not bleſs, and would if they could, take from them all that they have, or ſeem to have; for their love is ſelf-love, love only to themſelves, for themſelves, therefore falſe love, loving falſly.

56. I had much rather have no portion in the World, than have the World for my portion.

57. For I am ſure the World never did, nor never will make any rich, and as ſure that it hath, and will make many, Ah too too many poor.

58. For



58. For many that have had, and yet shall have, great Portions of this Worlds good, have, nor shall have none of the good of Heaven for their Portion : it's hard for a rich man here to be rich there.

59. And many that have no Portion in this World, of this World, have God, and shall have God for their sure and everlasting Portion in the World to come.

60. Ah happy', yea thrice happy man, that hath such a Portion there, though he have none here, what ever be his condition, he is in a blessed condition, for he shall be ever blessed, blessed for ever and ever.

61. But Ah miserable man, who art only miserable, that hath no Portion there, what ever Portion he hath here, yea though he abound in Corn and Wine and Oyl, and all this Worlds good and glory.

62. Give me, Ah Lord, give me any Portion in Heaven, though but to be a door-keeper ; if I may but see thy face, and hear thy Voice, I care not, though it be with the loss of all Portions here, both of riches, honours and pleasures.

63. If thou givest me here, O Lord, but food and rayment, how mean soever it be, I will be content therewith, and heartily thank thee, and if thou givest me none, I will thank thee for the time past, and believe I shall want

want none for the time to come, and that shall content me.

64. Ah if the want of the World be so sweet when in its want we find no want, how sweet then, yea how much sweeter is Heavens fulness? where is all fulness of all things, and therefore no want at all of any thing.

65. Ah how much better is it, and how much greater gain, to lose this Worlds all, and gain Heaven, then to gain this Worlds all, and lose our part of Heaven, which is Heavens all, yea all Heaven.

66. The Worlds loss with Heavens gain, I shall not account any loss, but all gain, yea the greatest gain I can get; but Heavens loss, with all this Worlds gain, I shall not account any gain, but a great loss, yea the greatest that I could, or can sustain.

67. He that loseth Heaven loseth all, but he that gets only this Worlds all, gets nothing, even nothing at all.

68. I will and always will account all losses gain (to win Christ) and all gain losses if I lose Christ.

69. Let Christ then be my gain, and I care not what losses I sustain.

70. For this Worlds felicity is certain but a moment, but the felicity or infelicity of the World to come, is not uncertain a-  
ny

ny moment, but certainly good or bad from the first to the last moment, which last moment will be always alike, as far off, as it was the very first moment, being ever, ever.

71. Give me then, Ah Lord God, that endless good, felicity and happiness, which is like thy self, shall never change but endure for ever, and not that which is like my self, subject every moment to all change.

72. Ah Lord, thou knowest I would willingly, most willingly change thus, my life for death, and then my death for life.

73. That is my life of Sin, for a death to sin, to put all sin to death, and then death, for eternal life with Christ, who is my life.

74. Thou knowest, O Lord also, that I would willingly dye to live, and live to dye.

75. That is to dye to sin, and live to grace, live in all grace and dye to all sin, that to me to live may be Christ, but to dye gain, yea that my life may be hid with Christ in God.

76. I would willingly, O Lord, have thee mine all, that I may give thee mine all, and reserve from thee nothing at all.

77. All Lord, All, I most willingly and unfeignedly give thee, Ah that thou wouldst receive all, and refuse nothing at all.

78. Fro

78. For all, Lord, that's mine is thine, that is, all that is good ; for the bad I renounce, and give back also to him that gave it.

79. All the World is nothing, being all perishable, therefore can be to nothing compared, but to nothing.

80. Ah what a pity is it, that any man should be so fickle, as to love such fickle things, as are these below, which to day are, and to morrow are not.

81. For is any thing lesser, worser or lighter than vanity ; if any thing be, or can be, or if this Worlds things be any thing, it is it, which is so much vanity, and so full of vanity, and therefore the more, the lesser worth, the worser, and the lighter, be all nothing, but all vanity.

82. The more there is of a bad thing, the worser, and the lesser too, is the thing, (that is to goodness.)

83. Well therefore may it be said of the best of this Worlds, of this Worlds best, as the old Woman said unto her daughter, arise, Daughter Vanity, and come to thy daughter Vanity, for thy daughter Vanity hath another daughter of Vanity.

84. Ah fruitful, but cursed fruitfull Womb, that brings forth so much cursed fruit, full of Vanity.

85. How

85. How much better were it, that thou wert barren, than thus to bear.

86. Vanity is in the getting, Vanity is in the keeping, Vanity is in the spending, and there is Vanity for the most part, in giving of this Worlds Vanity; So that all in this World, even all this World, is Vanity, yea all Vanity and Vexation of Spirit.

87. Ah vain foolish man that labourest so hard, that hazardest so much, for that which at the best is so vain, being so full of Vanity, and, which is worse, vexation of spirit.

88. If then its best be so bad, what is its worst? if its all be worth nothing at all, why wilt thou then be such a fool? as to labour for that which is not, and to spend thy time, thy dear, most dear, and most precious time, for that which will not, for that which cannot profit thee.

89. Let then, Ah let then the morrow care for it self, care thou, O man, Oh careless man for thy self, that is, for thy better self, which will make thee ever happy, or else thy carelessness, ever miserable, miserable for ever.

90. Be not, Ah be not so careless, to put off thy care till to morrow, seeing there is a change every moment; but fear still, Ah fear thou still, that change which a day may bring forth.

91. Let

91. Let the World take its own, make sure what is thine own, (if thou wilt so have it) which is Christ Jesus, and all his merits, and say truly and boldly, I will have none but Christ; I care for none but Christ, nor to know nothing but Christ and him crucified; be then contented if thou hast him, and be not contented what ever thou hast, if thou hast him not.

92. For all other things give discontent. and bring with them Vexation of Spirit; but he gives alone all true contentment, and brings with him the peace of the Spirit.

93. If then our peace in believing bring so great joy, that it passeth all understanding; Ah how great shall our peace and joy be, when it shall be above believing, that is, when we shall possess the God and giver of all peace, who is our rest and peace, yea our peaceable rest, and he will augment our understanding as much as our peace, and yet our peace shall surpass ours, and all others understanding.

94. And if our joy be so great when we believe the certainty thereof, Ah how great in possession, when we shall know certainly with the most certain and sure knowledge of God, that it shall be ever most surely sure, and certain.

95. If then these things below be able to

satisfie any, a moment, surely the things above, (above all things) shall be able, and will ever, ever will satisfie all, for all there, shall enjoy all God, who hath all things, and is all things, and more than all things, and he giveth himself unto all, being all in all, and over all, and above and more than all.

96. Ah Lord God, the searcher, the trier and knower of all hearts; thou knowest, O Lord, thou knowest my heart, and therefore knowest right well, what my heart heartily, chiefly and principally desireth, above, beyond and more than all things, which is thy dear, thy sweet, and pretious, most pretious, sweet and dear self. Ah let me so have thee, as never to be without thee, and I will never more ask any thing more of thee; fill me, Ah fill me so with thy blessed fulness, as that I may never more be emptied of thee, but may continually receive from thee grace for grace, daily grace to give thee daily glory, much grace to give thee much glory, continually grace to give thee continually glory. Give, Ah Lord, give so thy self to me, as I may ever give my self to thee, to be all thine, always thine, only thine, and ever thine; Enter, Ah Lord, be thou pleased so to enter into me, as I may enter into thee, my Joy, O my Lord, even into thee, who art the Lord of my Joy, effouse



pouse me, Ah espouse me here, O Lord, by grace, that I may be hereafter for ever married with thee, unto thee, in glory : Raign, rule, bless, guide, govern, direct, protect, preserve and defend me from all evils, perils and dangers, that I may enjoy those blessed, great, gracious, holy and glorious promises, which thou hast been pleased from time to time to make unto me, that I may live and living dye, that I may dye and dying ever live, to the praise, honour and glory of thine ever blessed, Eternal, most holy and most great, most sacred and most glorious name, so be it, Lord, so be it.

97. Heaven is Heaven, because it is holy, yea because, O Lord God, thou art there that art holiness, therefore is Heaven Heaven and Heaven holy, yea such a holy, and therefore blessed Heaven as it is, so as to those that are there, a thousand years seem but as one day, so greatly sweet is its enjoyment, and one day seems as a thousand years, so great is their joy in its enjoyment, and holiness is the chief joy, felicity and happiness in Heaven, because it makes them all like unto thy self; O all Heavenly God, who art the Heaven of Heaven in Heaven, being the holiness of Heaven, and therefore Heavens chief joy, felicity and happiness.

98. If earths sweets are so sweet to earth-



ly hearts, as they desire nothing but earth, that is the things on earth; Ah how sweet then are Heavens sweets to a Heavenly heart, and how shall, Ah how shall Heaven ravish their hearts with joy and contentment, when that their hearts, souls and bodies shall be in Heaven, and all filled with Heaven, that is with all holiness and blessedness, even with God himself, the ever blessed and holy God, then shall they be all holy, all Heavenly, yea all, a holy Heaven, being holy as God is holy, but not so holy.

99. If earth then, or earthly things on earth, be able to satisfy any on earth, surely Heaven, and the things in Heaven, shall be able and will satisfy all in Heaven, for that all there shall enjoy all that is there, even all God, Father, Son and Holy Ghost, who is all, and in all.

100. And therefore by how much God is above all things, and more worth than all things, by so much, yea so much more, do I value my interest in him above all things; for having him sure, I have all things sure, I am sure.

101. Ah when I enjoy that true joy, of enjoying that true Communion with the true God, though here on earth, me thinks I am not on earth, but in Heaven, and yet I know all this is but an earthly Heaven, (though a Heaven.)

102. But

102. But how then, Ah how then doth my heart rejoyce with joy unspeakable, knowing that the time will come, and is ever near at hand, when I shall ever enjoy Heavens true joys, which is God himself, the joy of all joys, yea all joys that are true.

103. O Lord, thou knowest that the Heaven which my soul desireth on earth, is, to do thy whole, holy, and blessed will on earth, as it is done in Heaven.

104. *I desire to live, O God, and give my heart unto thee,*

*That hast in love and mercy, given thine own unto me.*

105. Ah Lord my God, let me so hear thy blessed, most blessed voyce, that my soul may live, and so live, as to praise thee: for to praise thee is to live, yea to live in thee and for thee, which to do, is the desire I have to live.

106. Give me then power, O God, that hast all power in thy self, that I may fight powerfully, against all my powerfull Enemies, and by the power of thy might, which is an Almighty power, I may tread and trample all their powers under my feet.

107. Give me, O Lord, give me such fear as may cause me to love thee, and such

love as to fear thee, and to cast out all fear.

108. Meditation is the heart of the heart, the soul of the soul, which is the strength and life of all devotion.

109. When in meditation God hath spoken peace unto thy soul. Ah then, do thou by thanksgiving (with thy heart) praise, laud and him extol.

110. He that will have Heaven on earth, must meditate on Earth of Heaven.

111. To have God abide with us, we must by meditation abide with him.

112. To have God live in us, we must with full purpose of heart, and endeavours of life, live to him.

113. To have God dwell in us, we must open our affections, which is the door of our hearts, to let him into our hearts, and continually feast him with true and unfeigned love, loving none but him, in comparison of him.

114. To have God love us, we must love him, that is, make him our choice, above and beyond all other things, choosing him for our chief, and superiour good, that is beyond, above and more, than all other things, he must have all our hearts, that is, our hearts more than all other things.

115. To have God delight in us, our Delight, End and Aim must be  
to

to delight him, that is, by walking well-pleasing unto him all the days of our whole lives, as Christ did, yesterday, to day, and for ever.

116. To have God direct us how we shall walk, we must be carefull and heedfull to walk as he doth, and shall direct us.

117. To have God preserve us, we must believe in him, trust on him, depend and rowle our selves upon him.

118. To have God maintain us, we must cast all our care upon him, for the earth is his, and the fulness thereof.

119. To have God sustain us, and be our help, we must hope only in him, for he will fail us never, and not put any trust in Princes, or in the Sons of Men, for in them there is no help, their breath goeth forth, they return to the earth, in that very day his thoughts perish.

120. To have God be all ours, we must be all his, that is, in thought, word and deed, and not think our own thoughts, or speak our own words, nor do our own works, but do all to the praise of his holy, holy, holy name.

121. He that would live with the Lord in Heaven, must live to the Lord on earth.

122. He that would have the Lord, to be his Lord, and his God, must serve, ho-

nour and obey him as his Lord, and fear, worship and adore him as his God.

123. He that would reign with the Lord Christ in Heaven, must be contented to be arraigned for him as he was for us on earth.

124. He that would sit with him there in glory above, must be content to sit with him, that is as he did, in contempt here below.

125. He that would rejoyce with him there, must be contented to sigh, and grieve and weep and mourn as he did here.

126. He that would have all things with him there, must be content, (if he will so have it) to have, as he had, nothing here.

127. He that would be received by God his Father there, as by his Father, must do his will, as Christ did here, that is as his Son.

128. He that would wear an incorruptible Crown of glory, for ever there, must be content, if he will so have it, to wear a Crown of Thorns, as he did here.

129. He that would have an Eternal weight of glory there, must be content, and rejoyce under Eternal ignominy here.

130. He that would have all things with others there, must be willing to do all things for others here.

131. He that would have Christ for his  
Jesus

Jesus there, to save him, must believe in him as his Jesus Christ here, that is, as the way, the truth, and the life, unto Eternal life.

132. He that would have him there his advocate, to plead his sinfull, bad case, must here plead for, and in behalf of his blessed good case.

133. He that would have him as a judge to acquit him there, must judge and condemn himself here.

134. And he that would not be condemn'd with the world there, must not with the world, and as the world doth live here.

135. And he that would not be cast out with Reprobates there, must have no Communication or Conversation with them here.

136. And he that would not be of the number of the Devils Goats there, must come unto Christ's flock, and be of his Fold, and of his Sheep here.

137. And he that would live with the Righteous there, must labour after Holiness and Righteousness here.

138. And he that would be sure to dye their death, to put it out of all doubt, must live their life.

139. And he that would enter into his Masters and Lords joy there, must be the joy of his Lord and Master here, that is his well-doing, good and faithfull Servant.

140. Seeing then that these things, O Lord, shall surely be, make me, through grace, such a Person as I ought to be.

141. Now seeing that holiness is Heaven, and Heaven is holiness, Ah Lord, make me all holy, that I may be all Heavenly; let holiness always dwell within me, that Heaven may be always within me, and that I may be always in Heaven.

142. And seeing, O Lord, that our desire chiefly to be in Heaven, is to be free from all sin, and to be holy as thou art holy; Ah let me labour for, and long after holiness on earth, yea, and to be so holy, that though I am on earth, I may be also in Heaven, and Heaven in me.

143. And seeing that the more holy we are, the more heavenly we are, and the more like unto thee, O most heavenly, and most holy Lord God, that is throughout holy, in Spirit, Soul and Body, grant that though I am here below on earth (and earth) I may in holiness be like unto thee above, who art in Heaven, and art Heaven.

144. Ah Lord God, that hast fitted and prepared Heaven for me, prepare me for it, that I may enjoy thee all, who art my all, and my only Joy.

145. And seeing none shall enjoy thee in  
Hea-

Heaven, but those that enjoy thee on Earth,  
Ah Lord, let me so enjoy thee here, that I  
may long to be dissolved, for ever to enjoy  
thee there, yet not for mine own sake only,  
but for thine own sake (good Lord.)

146. Ah Lord, let my joy be so full of  
thee here on Earth, as I may always long to  
be filled with thy fulness of joy in Heaven,  
and to enjoy fully those pleasures that are  
there at thy right hand, and shall endure  
for ever more.

147. Yet, O Lord, I humbly beseech thee  
in Jesus Christ, to make me still patient to  
wait, untill my blessed change shall come,  
and that I may always say, thine, O Lord,  
thine, and not my will be done.

148. Ah come Lord Jesus, come when  
thou wilt, and as thou wilt, either at mid-  
night, or at the Cock crowing; for though  
I do long for thy coming to take me hence  
unto thy self, yet I would rather, O Lord,  
thou knowest, that I had rather abide here,  
to do thy will, and for thy sake on earth,  
than to leave thy will undone, and to be in  
Heaven for my own sake.

149. Ah Lord, my Lord, and my God,  
I confess, that thou hast in the abundance of  
thy goodness, love, and mercy, done so  
much for me, in bringing me out of Hell,  
and assuring me of Heaven, that even all  
that



that I can imagine to do, to lose, or to suffer, is so little, so too too little, as I could wish, yea and do wish, that I could do more, and suffer more, to witness that my little will is great (or desires) and would be great willingly.

150. Ah Lord, I know, and am well assured, that thy goodness is so great, and thy greatness so good, for the sake of my soul, that my soul longeth to be great in goodness, to do great good things, for thy great goodness sake.

151. Ah Lord God, seeing what thou hast done for me, is to assure me of thine Eternal Love and Mercy in Jesus Christ, give me I beseech thee, grace, that I may not turn thy gifts of grace into wantonness; but for this thy Love, wherewith thou hast loved me, grant that it may be a strong and firm obligation unto me, to depend upon thy Love, and to be assured that thou wilt continue to do as thou hast begun, that is, continually continue to love me.

152. For seeing none but thy self, O Lord, could do the things that thou hast done; that is, to love me, such a loveless, yea vile wretch (as I am in my self) I will therefore be bold to say, surely the Lord will ever love me, because he doth thus love me, and hath ever loved me thus.

153. Ah

153. Ah suffer me not then, O Lord God, holy, just and true, to depart from thee, by setting up any other God in my heart, or my heart to love, choose, or esteem any other good, than thy self, who art only good, all good, and able only, to do me all good, and to make me to do all good.

154. Ah Lord God, in thine own good time, accomplish and finish the good which thou hast begun to work in me, by causing me to depart from all evil.

155. And suffer me not, I humbly beseech thee, for thine own great, holy and dear name sake, to go astray from those holy, holy, holy ways, which thou hast set before me, and written with the finger of thine own Spirit on my heart.

156. But grant, O Lord, that my Soul may continually be ravished with the pleasantness of them, and to delight to sit always under the shadow of thy branches, for thou knowest, O Lord, thou right well knowest, how sweet and delightful the fruit of thy Word, and the knowledge of thy ways, is to the taste of my Soul.

157. And therefore, and to praise thee, doth my Soul long to come into thy house, to behold thy beauty and thy glory, as in thy Sanctuary, and to hide my self under the shadow of thy wings, that no evil may come nigh me to hurt me.

158. Ah

158. Ah Lord, thou that hast wrought in me holy desires to do thy whole and holy will, give me grace to teach and instruct others, and to tell them how willing thou art, to teach all sinners to come out of their sins, and to direct them how to walk well pleasing unto thee, and to lead them by the hand, that they slip not.

159. Ah Lord, suffer me not to do as do the men of the World, to labour to heap up, and gather these things that profit not, and to leave behind me, much of these low earthly outward things, that endure but for a season; but let me rather cast off these garments bespotted in the flesh, and follow thee naked, and gather up and distribute those true and heavenly riches, which shall make the Soul glad and rich, and honourable for ever, that my heirs may be heirs of Heaven, and not of Earth.

160. Ah Lord, Let all the Worlds all be all unto me, as I was unto thee, when in it and of it (even as a menstruous cloth) and my all not worth any thing at all.

161. Ah Lord, suffer me not to mind earth any more with an earthly but with a heavenly mind, and that my heart may be always there where my true, only, and everlasting treasure is; and that I may live in the World, as if I were not of the  
World,

World, and use these things below, as low things, even as if I used them not.

162. Ah Lord, suffer me not to mind these things my self, which I teach, and labour to have others forget, and not to mind, and so save them, but perish my self.

163. Ah Lord, full of grace, give me grace to shew forth unto all, that all my covetings, ambition, and longings are for the things above, and not for these things here below, and that these things here, are fit, and only fit, for such as have their hearts, and affections here.

164. Ah Lord, sure, yea most sure it is, that those that are risen with thee, will seek the things that are above, even where thou sittest at the right hand of God, and that those that do it not, are not yet risen, but lye dead in the grave of their sins.

165. Ah Lord, suffer not the World to deceive any, that their Souls may not be deceived, and they perish for ever in their sins.

166. But bring them all home, Ah Lord, bring them all home, unto thy self, and betroth them all to thy self here by grace, that thou dost intend to marry unto thy self hereafter in glory.

167. Ah Lord, I confess it is not my study, nor my care, nor yet my careful study,  
nor

nor my studious care, that teacheth me wisdom, so as to know thee, or to learn what thou knowest; but it is thy self, O Lord, it is thy self, that givest me that wisdom to know thy self, and learning to know what thou knowest; for who but thy self hath that wisdom to know thy self, or learning in himself, from himself, to learn what thou, O Lord God, knowest.

168. Ah teach me then so, O my good God, that art *Israel's* teacher, that I may tell henceforth, Devil, World and Flesh, that I will no more be taught by them, nor follow their teachings.

169. I know, O Lord, I know that the teachings of men, no nor all mens teachings, are not able to teach me to know any good, but I know that thy teachings, O God, are able to teach me all good, and how to do all good.

170. I will rejoyce therefore in what my God can do, because he can, and therefore I know assuredly that he will do all the things for me that shall be for my good.

171. And therefore I will not fear what men can do against me, no nor Devils neither, for they all can do nothing at all, that can hurt me.

172. But all my fear shall always be to fear thee, O Lord, who art my Lord, and my fear; for to fear thee truly, bringeth me

me true joy, yea unspeakable joy.

173. For to fear<sup>d</sup> thee, as we ought to fear thee, is to keep thy Commandments; to keep thy Commandments with fear, is the whole duty of man.

174. Ah Lord God, I know, that thou dost not hear us for our words sake, because they are but the words of men, nor for our work sake, because they are but mens works, nor for our own sake, because we have forsaken thee, but for thy great names sake, which is thy self, and therefore for thine own sake, O Lord, I know that thou dost only hear us.

175. Ah Lord, my Lord, my God, and my all and my only good, Let me always so speak unto thee, by thee, as thou mayest always hear me, and so hear thee, as I may always love and fear thee, yea make thee all my fear and my love.

176. The Spirit of the Lord, or the fruits of the Lord's Spirit, is, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, lowliness of mind, humble, patient, bountiful and rich in good works; forgiving and forgetting all injuries and wrongs, beareth reproaches and scandals rejoicingly, doth hurt nor violence to no man, escheweth all evil, and followeth hard after all good, with full purpose of heart,  
and

170     *Spiritual Contemplations.*

and endeavours of life ; serving the Lord constantly, frequently, Circumspectly, obediently, willingly, chearfully, rejoycingly and prefeveringly; hath peace with all men, loveth all men, with brotherly kindness, and doth all good possible to all men, especially unto those that are of the household of Faith.

177. He that hath the Spirit of the Lord, he is faithful and valiant for the Lord, fighting his battels, couragiously, cheerfully, gladly, rejoycingly and prefeveringly unto his lives end, he doth not his work negligently, nor slothfully, but diligently and willingly; for his work is his delight, his meat and drink, yea his Heaven on Earth, is, to do his Lords will on Earth-as it is done in Heaven, he desireth no other wages for his work, than his work, he would continually do his work, for his works sake, for his yoak is easie to him, and his burthen light.

178. He that hath the Spirit of the Lord abiding in him, he is no tale-bearer, tatler, or busie body; he medleth not in other mens matters, condemneth no man, hateth no man, wrongeth no man, doth violence to no man, speaketh evil of no man, thinketh evil of no man, but always worst of himself.

179. He that dwelleth with God's Spirit dwelleth quietly, and peaceably, because  
all



all things are to him all alike, for he knoweth that all things come from God, his God; that his Providence ordereth all things, and therefore he knoweth that all things shall always work altogether for his good, yea his very sins, which God hateth, and only hateth, and which he himself hateth above all things, and more than all things; yet these are not for his worse, but for his better, and for the increase of his joy, comfort and rejoycing, in the Lord, who bringeth him out of darkness into light, and turneth his evil into good; for God is now become his God and his Father, and loveth him as his Son, and therefore will not see his iniquities, nor transgressions, but passeth by all his sins, looking on him not as a pardoned sinner, but as a son that never sinned, God seeth his best, but will not see his worst, his good but not his evil, his love to him and for him, but not his hatred against him: God so delighteth in him, that all that he doth, and doth not, delighteth him; because he knoweth the thoughts of his heart, and desires of his Soul towards him, and for him; therefore he esteemeth, taketh and accepteth, of what he would do, as if he did what he should do.

180. He that hath the Spirit of God in him, is made holy, he sinneth no more, he is sanctified throughout, in Spirit, Soul and  
Body,



Body, his Heart, Will and Affections serve the Lord, always; though with his flesh he serves the Law of sin, yet with his mind he serves the Law of God; he hateth all the evil which he doth, and loveth all the good which he doth not; so as sin, yea all sin is become unto him so exceeding sinfull, as he would not sin, either in thought, word or deed, to have grace abound in him, no nor glory neither; it is no longer therefore he that sinneth, but sin that dwelleth in him, for he hateth all sin with a perfect hatred, and he so loveth holiness and righteousness, as he longeth after it, he seeketh for it as for silver, and searcheth for it as for hid treasures, it is become his whole and only end and aim, he hath no other ambition, he coveteth nothing else, he desireth much grace, that he may give God much glory, daily grace, that he may give him daily glory, continually grace, that he may give him continually glory.

181. He that hath this Spirit of God in him is led in the ways of all truth and holiness, which is everlasting life and happiness; and he hath overcome the World, and that wicked one, he is departed from all iniquity, in thought, word and deed; he hath crucified the world, with all its lusts and affections, and the world is crucified unto him,

him, he seeketh no longer to please the flesh by satisfying the lusts and affections thereof; he serveth not God, for the loaves only, but he seeketh more after Heaven for God, than God for Heaven, for to honour, obey, please and serve him, is Heaven to him.

182. This Spirit helpeth his infirmities, teacheth him heavenly Wisdom, so as to know what the mind and will of God is, and to discern the great mysteries of his Salvation, and to know God in the Spirit.

183. This Spirit assureth him of his Eternal Election, being the Divine and Eternal purpose of God: by Jesus Christ we have an access by one Spirit unto the Father.

184. This Spirit witnesseth unto him that hath it, his effectual Calling, his Adoption, Justification, Sanctification and Glorification; and makes him to cry *Abba, Father*, and to come boldly unto his glorious Throne of grace, and gracious Throne of glory; and to say with *Thomas*, my Lord, and my God; and with *Paul*, I know whom I have believed, and whom I love, and therefore saith boldly as *Peter*, Lord thou knowest that I love thee.

185. This spirit of God leads him by the hand and directs him how he shall walk, and tells him what he shall do, and suffers him not to go aside, either to the right hand, or  
to

to the left, of honours, riches or pleasures; it makes him to esteem all these things below, as earthly, low things, even as nothing, for the whole world is much too little for him, is not enough to satisfie, please or content him, for he looks on its all, even as nothing at all, as dirt, dung and dross, he is content in all Estates and Conditions; for he knows both how to want and how to abound, and with St. *Paul* to say, as sorrowfull, yet always rejoycing, as poor, yet making many rich, as having nothing, yet possessing all things; for Christ is his exceeding gain, his Heavenly riches, his true treasure, he hath now learnt to know Christ, and him Crucified, and therefore rejoyceth only in the Cross of Christ, and saith, I have none in Heaven but thee, nor in all the earth in comparison of thee, Christ is now only his all, and his all to him to live is Christ, he mindeth none but Christ, nor nothing but Christ, and what he hath done for him; he so loveth and delighteth in him, as he is become all his talk all day long, and his meditations and songs in the night, if he sleeps; yet he talks with him, so that sleeping as well as waking, he desires to have him in his thoughts, and never to have his thoughts off from him, and his sleep he accounts not sweet, if he have had

no Conversation with him by Communicati-  
on ; and as soon as he is awake, he is before  
his eyes ; and he presently recollects, and  
recounts his mercies, and delighteth in that  
he oweth him more and more : for though  
he oweth him so much, yet he longs to owe  
him as much more, and though he cannot  
pay him any thing, yet he is not ashamed e-  
very moment to ask him all things, and no-  
thing less than all things, which is himself,  
will content him, and though he have his  
word and promise for it, yet he will have  
his seal also, and when he hath both sign  
and seal, yet he must have it daily, yea  
hourly, yea as it were every moment if he  
could ; and though he accounts that he hath  
nothing so sure, yet he would always have  
him assure him of it, not that he doubts at  
all of his word or promise, but that he  
might always bear in mind this his sweet and  
gracious promise, to sweeten all other sow-  
ers of afflictions and temptations, and to  
imbitter all other worldly and fleshly sweets ;  
he is so wedded unto him, as he is never at  
rest nor ease, if he do not always behold  
him, if he do not always smile upon him, if  
he do not still speak peace unto him, if he  
do not in all places cause the light of his  
blessed Countenance to shine upon him, he  
is so in love with him, and so loveth him, as  
if

if he could, he would willingly think of no other, speak of no other, nor act for no other, he would most willingly spend his all; and be all spent for him, and follow him wheresoever he goeth, though it were to be banisht, imprisoned, and made the poorest, vilest, and contemptiblest of men, yea though it should bring sickness, and death; he is much grieved for that he hath so little to lose for him, he accounts his life and all not any thing at all, not worth the offering unto such a God as he is; that hath done so much as he hath done for him; Ah when he afresh considers hereof, how afresh doth his grief and sorrow begin, and most because he cannot grieve and sorrow as he would; he is so wounded afresh, with his new old love, or his old new love, as now he finds nothing lovely in himself, to witness his love unto him: he cannot do for him the half that he would do, and Ah how is he troubled that he doth, and is able to do so little for him that he loveth so much; Ah how willing is he, and how willingly would he do his whole and holy will here on earth, as it is done in Heaven, and would be as willingly Sanctified as Glorified, this his imperfection causeth him to long for perfection, and this his holiness in part, to long to be dissolved, to enjoy for ever perfect holiness; but though he be  
thus

thus tossed on the restless waves of temptation, trial and affliction, this spirit of God that dwelleth and abideth in him, assureth him, that all these things are tokens of Gods love, and come from him in love, and therefore he is content, for that he knows that his Lord and Master Christ Jesus is touched with the feeling of his infirmities, and was in all points like unto him, yet without sin.

186. This spirit comforts him when he is comfortless, and binds up his broken heart, heals his wounded heart, visits his sick heart, gives feeling to his senseless heart, life to his dead heart, faith to his doubting heart, hope to his despairing heart, speaks peace to his disconsolated and afflicted heart, and gives understanding, sense, memory, and reason unto his distracted heart.

187. He that hath this spirit, he is grieved to see Christ dishonoured by any, and to see him blasphemed and evil spoken of, is to throw dirt and dung in his face; mens dishonest and filthy lives and conversation, make his soul to melt, his heart to quake, his ears to tingle, and to gnash his teeth for grief, he goeth mourning all the day long, and lamenteth with a most bitter lamentation, to hear the mockings of God and his Word, because this is to Crucifie his Jesus afresh, and to put him again to open shame.

188. For he that hath this spirit rejoiceth to hear the name of God, and of Christ magnified, and praised, to hear him well spoken of, causeth his heart to leap within him, as the Babe did in *Elizabeths* Womb, for he loves those that love him, and honours those that honour him, and such only he accounteth his Father and Mother, his Brothers and Sisters, that do the will of God his Father, which is in Heaven; for he esteemeth only the true Christian to be wise, and rich and honourable, though otherwise he be poor and vile, and contemptible in the eyes and esteem of men; his very heart and soul cleaves unto these as the heart of *Jonathan* did unto *David*, for,

189. He that hath this spirit of God dwelling in him, dwelleth in love; and God, the God of love in him: he loves the souls of all men as his own soul, whether they be relations or strangers, he prays for them in secret, and exhorts them in publick, yea he weeps bitterly for all such as are not yet brought home to Christ, but especially for such as he seeth are dead in their sins, as have eyes but see not, ears but hear not, feet but walk not, hands but handle not, mouths but taste not; for all such as walk after the flesh, and do the works of the flesh: for with his will he would that none did go to Hell, and that  
the



the Kingdom of Satan were not so populous, and that he had not so many faithful Servants, which are so faithless to Jesus Christ, and to their own poor souls; he would that all would believe and receive Christ, that they might be all saved, because he knoweth that many are interested in every souls Salvation, both in Heaven and on Earth.

190. This spirit opens Heavens Gates, and leads the soul into the Inner Courts, and carries him up into the Brides Chamber, and feasts him in his Banquettjng house, and fills and solaces his heart, not with the delicacies of *Egypt*, nor with the Milk and Honey of *Canaan*; but with those sweet, rich, delicious and pretious, most pretious delicacies that are in that Heavenly Jerusalem, the City of the living God, where the spirit of all just men are made perfect, they are fed continually with that rich dish of assurance, and have the fore-tasts of those Eternal joys, which is that blessed rest prepared for the people of God.

191. And thus this spirit causeth those in whom it dwelleth, to rejoyce evermore, and again I say to rejoyce, for can any man in whom this Spirit dwelleth, who is the Sanctifier, and the Comforter, and sent us from Heaven by our blessed Saviour, (be afflicted) can any mourn whilst the Bridegroom

groom is with them? Ah no, surely no, for he comes with healing<sup>in</sup> his wings, he bringeth, Ah he bringeth the glad tydings of peace and salvation to all Souls where it cometh to abide, and thus are all the Sons of God led by his Spirit, comforted by his Spirit, ravisht with his Spirit, taught by his Spirit, feasted by his Spirit, brought home unto him by his Spirit, and made one with him by his Spirit, for we have all access unto the Father through the same Spirit; let this then teach us all that are acquainted with the work of this Spirit, not to quench its motions, not to afflict or grieve this holy Spirit of Blessedness but be always ready and willing to receive him, and entertain him, for if we delight in him, and to abide with him, he will delight in us, and delight to abide in us, for he will not break the bruised reed, nor quench the smoking flax, but wheresoever there is the true sincere and unfeigned desires of grace, he will give grace according to these desires, for he will never leave us comfortless, but will come unto us, and where he hath begun his work, he will as assuredly finish it, he will never leave nor forsake us, if we do not leave nor forsake him, but will make our weak and imperfect grace, strong and perfect glory, for he knoweth  
all

all our desires, and the thoughts and imaginations of our hearts are not hid from him, but are always open and naked before him, and he delighted most to feed us, when we are most hungry, and to refresh us when we are most thirsty, and to cloath us most richly, when we are naked, and to give us the greatest treasure when we are poorest, and to visit us when we are most sick for his absence, and to comfort us when we are most disconsolated and afflicted, and when we cast our selves down, then doth he delight to raise us up to the highest, and when we think our selves worst, then doth he esteem us at the best, and after our mourning, causeth us to rejoyce, and wipes away all tears from our eyes.

192. Thus is this Spirit unto us all things; who bringeth us much more joy, than we are able to ask, than we are able to think, it convinceth our hearts of Sin, of Righteousness, and of Judgment.

193. This Spirit giveth wisdom to the simple, and teacheth the ignorant knowledge, and causeth him to understand; so as Babes and Sucklings shew forth his mighty praises, for he revealeth unto them, what he hideth from the wise and mighty men of the earth, and maketh appear plain that their wisdom is but meer foolishness, their

strength, weakness, and their honours, but as a leaf which the wind driveth to and fro: as he was made of nothing, so in a moment he turns to nothing, their breath goeth forth, they return to the earth, in that very day his thoughts perish, he is as the grass of the earth, and as the flower of the field, which to day is, and to morrow is not, he is so perishable as he can be compared to nothing, but to nothing.

194. This Spirit sheweth us, that those things which we see not, and cannot see, be unto us, as if they were; and those things which we see, are, as if they were not, because we value them not, but as Pilgrims and strangers, we seek a Country, an habitation not made with hands, Eternal in the Heavens.

195. This Spirit openeth unto our sense, reason, and understanding, that which no man can shut, and shutteth that which no man can open; this Spirit declareth unto us, what the mind and will of God is for our good: and worketh in us a holy conformity in all our minds, wills and affections, to be carefully studious, and studiously careful, to walk in all well pleasing before him, it maketh us to press forward to comprehend, that for which we are also comprehended of Christ Jesus our Lord; it  
worketh

worketh in us a fear that increaseth our love, and such love as casteth out all fear, it maketh us to do, all that we do (for him) and not for our selves, loving him much more for himself, than for our own selves; and more for his glory than for our own glory; if such long to be with him, it is to do him more, and better service; for here we can know but in part, and do but in part, but there we shall know him as he is to be known, and do for him all things, which were fore-ordained and appointed by him, before that we were, and that is, to possess him wholly, and holy as he is, that is, as much as is possible for us Creatures.

196. This Spirit warmeth our hearts so with his divine Love, and maketh us partakers of his divine nature, that daily we grow more and more conformable, and like unto him, and to comprehend, and know, more and more, what is the length, the breadth, the height of the depth of his love, to his Children and Servants, and to be such, as eye hath not seen, ear hath not heard, neither hath it entred into the heart of any man to conceive rightly, the things that God hath prepared for those that love him.

197. The Spirit causeth them, where it dwelleth, to feel what they cannot comprehend,

hend, nor expresse; and it so filleth their hearts with such joy in believing, that there is no joy like unto it; this is that true bread of life, that feedeth them unto eternal life, this is that true water of life, that causeth us never more to thirst, with fear or doubtings; this is that Rock flowing with hony, that reviveth the fainting Spirits of every true *Jonathan* that tasteth it with the mouth of Faith, yea this is that Heavenly Man-nah, and bread of Angels, and Saints, on which they feed and are satisfied in Heaven; these are the Royal Robes, which Je-sus Christ our Bridegroom arrayeth us with, even his own Righteousness, and true holiness: this filleth our lamps, with that burning oyl of assurance, that we shall be admitted unto that marriage Feast, and Supper of the Lamb; this gives them all to know that their names are written in the Book of life, and that their lives are hid with Christ in God. So that when he shall appear at his second and sudden coming, they shall also appear with him in glory; this causeth them to hear his most sweet, and blessed voice, Come ye blessed of my Father, inherit the Kingdom prepared for you, before the foundation of the World was laid; this assureth them that God is, and will be their Portion for ever; this causeth them to know,  
that

that they shall all sit down with *Abraham*, *Isaac*, and *Jacob*; and that God will not be ashamed, to be called their God, and to own them for his own, even for his Sons and Daughters in *Jesus Christ*; this is that new name, which they all know that have it, and this is that which fills them with true love to adore all his Attributes of Justice, as well as of mercy; and for that there is a Hell for the wicked, as a Heaven for the righteous; for their greatest joy, and glory is, for that he is, what he is, and for that he doth what he doth; for all things that please him please them, his honour is their honour, and his glory their glory, and therefore they delight to bless, and praise, and laud, and extol, and magnifie his holy name, and this causeth them so earnestly to beseech, and beg, and pray Souls to come to *Christ*, and to wash and bath themselves in this fountain of his blood, which is always open for sin, and for uncleanness; this maketh them to prize it above all works, knowing that it is the work of the Lord, and that in it he is well pleased, and that many are losers in the loss of a Soul, and that great is the joy in Heaven at the conversion of a sinner; this makes them to feel what they speak, and to speak what they feel; this makes them so willing;



186 *Spiritual Contemplations.*

to spend and to be spent, and to follow the Lamb of righteousness wheresoever he goeth, and to go and do, and suffer quietly, willingly, joyfully, chearfully and patiently, all that is commanded them: always saying, O Lord, send me; and as *Samuel*, speak Lord, for thy Servant heareth; and with *David*, My heart is ready, and with *Paul*, Lord what wilt thou have me to do, take all my worldly, and fleshly honours, pleasures and delights, make me if thou wilt, as poor, and as contemptible, as thou thy self wast when thou wert here on earth, I am content; what thou wilt and only what thou wilt, and all that thou wilt, O Lord, is the desires, covetings, longings, and ambition of my heart, and Soul, for I have, nor would have no other will, than thy will, and to do thy holy, whole and blessed will here on earth as it is done in Heaven; for this, O Lord, thou knowest is the Heaven that my Soul desireth to have on earth: I shall rejoyce to be banisht, to be trampled on, to be a gazing, and a mocking stock, to be derided and scoffed at; any thing, Lord, let me be, and suffer, in spirit, soul, and body, so I may but bring home poor Souls, that they may not go unto that place of torment, but be received by thee into thy mansion of glory,

glory, to sing for ever Hallelujahs, of praise, honour, and glory, unto thy most holy and most glorious name, with all that numberless number of Angels and Saints, and with the Spirits of just men made perfect; Ah who would not lose a member of his own body, yea though it were all his members, as the blessed Martyrs did, to make up a member of Christs body? for, who would not have his Kingdom increase, and Satans decrease? who would not fight for Christ against all his Enemies, and adversaries, knowing that they are already conquered and made his foot-stool? who would not labour to undeceive poor silly Souls, that go on so fast, and run so swift in the ways of Eternal destruction, and whose feet make hast to death, and who drink up iniquity as it were water, and rush into all evil, as the horse rusheth into the battle, and that rise early, and go to bed late, that they may yet sin the more, and notwithstanding they commit not half the evil that they would, they are thus ensnared to their own hurt; Ah who would not labour to free such poor creatures, as are slaves, and drudges, and serve such a Master as gives such wages, as is Hell, death and destruction, eternally, both for body and soul! Ah, who is not an Orator fit enough, to set forth the ugliness and

and filthiness of sin, which thus defileth the heart, in which God so much delighteth, and desireth to dwell; and which depraves them of his most blessed and most glorious Image, and makes them the Image of the Devil; instead of being a member of Christ, it makes them a member of Satan; instead of being a Child of God and an Heir of Heaven, yea Co-heir with Jesus Christ, it makes them a Child of Wrath, an Heir of Hell, and Co-heir with the Devil and his Angels, of Gods eternal and unplaceable wrath and vengeance, which shall ever burn them, but never consume them; for God himself will laugh at their great calamity, and mock when their fear cometh! Ah who would not rejoyce to do such a work, as to hinder poor Souls from having such a portion as this, and bring them home to Jesus Christ, who is the great Doctor, who will give them this his Holy Spirit to teach them, lead them, direct them, and instruct them, in those things which belong to their eternal peace and Salvation, which is in all truth, and holiness.

198. Thus are all those in whom this Spirit of God dwelleth, made partakers of his own holy, and divine nature, to love the brethren, even with this true, sincere, and free love, that they may for ever and ever enjoy

enjoy that true and free Love of God, which shall make them for ever free, from all misery and pains, and of all pleasures and joys, enjoying him, who enjoyeth all things in himself, from himself, with whom is all joy, unspeakable joy, fulness of joy, and at whose right hand are pleasures for evermore.

199. Thus blessed, and for ever blessed are all those, that have this blessed Spirit of God for their Portion on Earth, which shall lead them as the Sons of God, unto God their Father and their Portion in Heaven, who is the Portion, the Father and the everlasting Rest of all the blessed.

200. Ah blessed condition, to be thus blessed by the Spirit of God; yea by the God of all Spirits; having hearts so full of true love and charity, as to long, labour, and desire, to have all others thus blessed with themselves, and as themselves; that are so full of the Love of God, as to love all others as they love themselves, and would have all beloved by him! Ah holy Father, increase this thy love in the hearts of all thy Children and Servants here on earth, that we may together go hand in hand, witnessing that the love wherewith we love one another is from thy Love, and that we live in thee and thou in us, who art all Love, even the God of Love, and that it is from thy

thy Love, and the living of thy holy and blessed Spirit in us, that we thus love, or love thus.

201. Ah Lord God, for thine own great, glorious and holy names sake, take not this thy Holy Spirit the Comforter from me, but let it ever abide and dwell in me, that I may always go forth before thee rejoycing, as the Bride rejoyceth in her Bridegroom: for thou, O Lord, knowest my many weaknesses and imperfections, and that I cannot do any thing well pleasing unto thee, without the assistance of this thy Holy Spirit, for that my heart is all evil, only evil, and continually evil; leave me therefore, O Lord, this thine holy and blessed Spirit the Sanctifier, and the Comforter that I may be ever led in the ways of all truth and holiness, which may conduct me unto thy dwelling place, which is all peace, rest, holiness, blessedness, and eternal life, and happiness.

202. Here followeth a short Admonition, Exhortation, or advice, unto all careless sinners, that prize not this life or living of Gods holy Spirit in them; that they would no longer quench its motions, but come out of their sins, and taste and see how gracious the Lord is.

203. Ah poor, most poor, and most miserable

ferable man, for thou, thou only art truly miserably poor that art Christleſs, though thou aboundeſt in Corn, Wine, and Oyl, though thou ſaſteſt delicately every day, and art arraied with Purple, Scarlet and fine linnen, though thou feedeſt on the delicacies of *Egypt*, and enjoyeſt all this Worlds good; the honours, riches, and pleaſures thereof, though thou lyeſt on the beds of Ivory, and haſt thy Palaces bedeckt with the Gold of *Ophir*, and the precious Pearls and Diamonds of the Orient; though Princes ſhould be thy Servants, and Kings Daughters thy Maidens, yet remember for all this, thou ſhalt dye, and come to Judgment, thine honour and thy riches ſhall not ſave thee, but in the day of thy diſtreſs they ſhall take themſelves wings and fly away from thee, miſerable comforters are all ſuch comforts! Ah put not, put not thy truſt then on ſuch things as in a moment, ere thou art aware, ſhall be taken from thee, or thou from them.

204. Awake, awake, from the dead thou careleſs man, why ſleepeſt thou? ariſe and Chriſt ſhall give thee light and life; why, Ah why wilt thou be ſo obſtinate, as thus wittingly, knowingly, and wilfully, to neglect ſo great Salvation, and be thus idle all the day long? doſt thou not know that the  
night

night is coming wherein no man shall work, and the day when thou shalt say, thou hast no pleasure in them! Remember, Ah remember, thou that sleepest in security, that drinkest in iniquity as water, and vanity as with cart-ropes, that sayest to thy Soul eat, drink, and take thy fill of pleasures, and to morrow shall be as this day! Ah thou fool, when wilt thou be wise, may not thy Soul this night be taken from thee, whose then shall those things be? and what, Ah what shall become of all those thy vain pleasures and delights, thou canst not carry any of them with thee, but as thou camest into the World naked, so thou shalt naked return; from earth thou cam'st, and to earth thou shalt again return; thine honour shall not go down into the Pit with thee, nor thy money neither.

205. Deceive not then, Ah deceive not then thy self any longer, with those vain things, which are not, that is, they are not, what they seem to be, what they promise to be, nor what we take them to be! Serve no longer, Ah be thou perswaded to serve no longer, Devils lusts, Worlds lusts, or self lusts; but serve, Ah serve the Lord Jesus Christ in sincerity and truth, with full purpose of heart, and endeavours of life, that he may be still, and still, unto thee.



thee, thy God, and thy guide, thy Sun, and thy Shield, thy peace, and thy portion, in the land of the living. Neglect, Ah neglect no longer, nor put off no longer, so sweet, so certain, and so great Salvation, as those that are with God enjoy.

206. Cast not, Ah cast not his holy and divine Commandments behind thy back any more, and trample not his precepts under thy feet, and turn not his grace of love and mercy into wantonness; Quench not, Ah quench not the motions of his holy spirit, by which thou art sealed unto the day of redemption, but open quickly, yea set quickly wide open the door of thy heart, and let him in, lest he depart from thee, and swear in his wrath, that thou shalt never enter into his rest, and say unto thee as he did unto *Jerusalem*, seeing that thou wouldst not be gathered unto me, all my mercies shall be for ever hid from thine eyes: and seeing that he would not that I should reign over him, come slay him before me; Ah who then, who then shall be able to deliver thee from the wrath of the Lamb, who is the Lyon of the Tribe of *Judah*, he will tear, he will tear thee in pieces in his anger, and break thee even as a Potters Vessel is broken; for none shall be able to deliver thee out of his hands, nay all shall be against thee, good  
and

and bad, Angels, Saints, and sinners; yea thine own self, shall have indignation against thy self, thine own eyes shall look evilly on thee, thine own hands shall tear thee in pieces, thine own, thine own feet shall carry thee to the place of execution, thine own, thine own Conscience, shall accuse and condemn thee, and justifie Gods Righteous dealing towards thee, thus, thus, shalt thou be there forsaken of all, if thou dost here forsake God, and refuse to be led, guided, and directed by his holy Spirit, who is only able to keep thee safe from all evil, and to do thee all, all good.

207. O man, man, Reader, whoever thou art, I pray thee, I pray thee as the Prophet did, and say unto thee in his words, O earth, earth, earth, return, return unto the Lord thy God, and thou shalt find mercy, his hand is not shortned, his ear is not dull of hearing, he is the same, yesterday, to day, and for ever, it is thy sins, thy sins, and only thy sins, that separate between thee and thy God; leave, Ah leave then but thy sins, and return unto the Lord, and thou shalt find mercy, and to our God, who is full of Compassion. Ah tast, tast, and see how good the Lord is, and how gracious he will be unto thee, if thou wilt leave and forsake thy filthy, filthy sins: though

though thou hast played the Prodigal, and spent the stock of his Grace on Harlots and Strangers, in a far Country: yet, Ah yet if thou wilt but return; whilst he seeth thee yet afar off, he will run towards thee to meet thee, and fall on thy neck and kiss thee, and kill for thee the fatted Calf, and array thee with the best white Robes, even with the Royal and most glorious Robes of his own, only, natural Son, and thine Eldest Brother, Christ Jesus; he will delight in thee, yea set his heart upon thee to do thee good, and bring thee home to himself, and give thee himself for thy Portion, and make thee his own inheritance for ever.

208. But I am perswaded, that thou art fully perswaded, that there is not so much sweetness in Jesus Christ as in the World, nor his paths are not so pleasant and delightful as the ways of sin, and therefore thou makest the World thy God, and thy Christ, and lovest it as thou should'st love God and Christ, well, the world, and sin, and its good and pleasures thou knowest well; I desire only this one thing of thee, that thou would'st labour to know Christ as well as thou knowest the world and sin, serve him as many years as thou hast served them, and if thou dost not find more sweet, more beauty, more pleasantness, more delight,  
more

more profit, more advantage and more honour than in the world, and sin, return then to thine old Masters again, and serve them; but I promise and assure thee, and will freely pawn thee my soul for surety, that thou shalt gain more by serving Christ one year, if that thou dost it as thou oughtest, than by serving the world and sin all the days of thy life, and if thou dost repent of thy bargain, I will confess that I do deserve thy curses, and not thy prayers; thou shalt find, thou shalt find that his ways are not strowed with Thorns and Thistles, as thou supposest, but with Odoriferous Roses, and sweet perfumes, as thou supposest not; keep, Ah keep faithfully thy Covenant with God, and he will give thee much more than thou art able to ask, than thou art able to think.

209. Consider the service thou shalt do for God, thou shalt by thy life (if Godly) perhaps bring home many to him, for thy Companions heretofore in sin, will have more regard to thee, than unto others of the Godly, and will now conclude, that surely, Gods ways are the most pleasant and delightful, seeing thou preferrest them, and choolest, and esteemest, and praisest them above and more, and beyond all the wayes of sin; and this may cause them (perhaps)

to

to make a tryal, which if they do, there is hopes, for God will not be wanting on his part, to shew them mercy, if they desire it, and seek it faithfully, with all their hearts.

210. If thou wilt then witness thy living, and being risen with Christ, seek the things that are above, where Christ sitteth at the right hand of God, set your affections on things above, not on things on the earth, let your hearts be where your treasure is, for ye are dead, and your life is hid with Christ in God; put off, Ah put off the old man with all his deeds, and put on the new man which is renewed in knowledge, and after the Image of him that Created him, and as the Elect of God, put on bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man hath a quarrel against any, even as Christ forgave you, so also do ye, and above all these things put on Charity, which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful, let the Word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in *Psalms*, and Hymns, and spiritual Songs, singing with grace in your hearts to the Lord, and whatsoever ye do in word  
and

and deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him : so then when Christ who is our life shall appear, then shall ye also appear with him in glory.

211. These are, and I trust through Gods free grace in Jesus Christ, shall ever be the longings and desires of the soul of my soul, and the heart of my heart, for all you that shall read it, and for all the *Israel* of our God ; and I hope, and shall pray the Lord, in the infiniteness of his goodness to supply all my defects with the teachings and comforts of his own spirit, who is the only teacher, guider, leader and Comforter ; Ah seek him then whilst he may be found, and God I hope will give him thee.

212. Now the peace of God which passeth all understanding, keep your hearts and minds in the knowledg and love of God, and of his Son Jesus Christ our Lord, and the blessing of God Almighty, the Father, the Son and the Holy Ghost, be with you, and dwell in your hearts abundantly, to the praise and glory of his holy name, the good of others, and the comfort of your own Souls ; Now henceforth and for ever more, *Amen.*

213. I had much rather be the poorest in the World, even a *Job*, or a *Lazarus*, O Lord, for thy sake, than the richest of the World,

World, yea than to have all the World for my own sake. •

214. For I have all that I would have, when I have all that thou, O Lord, my God, wilt have me to have.

215. I esteem all even as nothing at all, if it come not, O Lord, from thee (all.)

216. Alas, alas, what and how much nothing is this Worlds all, if we have not Christs all, that is all Christ.

217. Let me then, O my sweet Jesus, have all that thou hast, and I will not care whether I have any thing at all, of all that the World hath.

218. He that hath Christ for his Christ, is heir of all things, and sure of all things, but he that hath him not, is heir of nothing, but what is worth nothing, and can be fitly compared to nothing, but to nothing, and therefore all that he is sure of, is surely nothing, but a very nothing.

219. For what man hath to day, to morrow flies away.

220. Ah Lord, my Lord, give me I most humbly beseech thee, that which will endure for ever, and not that which perisheth ever.

221. That, O Lord, that, which cannot be destroyed, and not that, O Lord, not that



that which will destroy me, unless it be destroyed by thee.

222. Give me first, O Lord, give me first, a heart according to thine own heart, and then I am sure I shall use the World, not as I would, but as thou wilt.

223. Were I as certain to go to Hell, (which God forbid) as I am certain (through the merits of Jesus Christ) to go to Heaven, I would whilst I should be on earth, walk in the ways to Heaven, and never go out of them, till God had cast me into Hell.

224. O Lord, that knowest all things, thou knowest, O Lord God, thou knowest, how I love thy Laws, and how I delight to walk in thy ways; and to keep thy Commandments with my whole heart faithfully, thou knowest, O Lord, is all the delight and joy of my heart, yea my hearts only joy and delight.

225. Blessed be God, though I have many years tasted, fed on, and lived in the pleasures of sin, and but few years in the sweet delights and pleasures of grace, yet I am well content, and willing to lose, to cast off, and utterly, and for ever to forsake all sins sweets, for graces bitter, all sins robes, for graces raggs, and all sins pleasures and honours for Christs dishonour, for I am now henceforth resolved  
to

to be Christs Servant ever, and sins never,  
Ah never, never.

226. Blessings are in the  
mouth, and they proceed  
from the heart of him that  
feareth the Lord.

*Prov. 30. 6. Add  
thou not unto his  
words, lest he re-  
prove thee, and thou  
be found a lyar.*

227. But curses come  
from him that knoweth him not.

228. He that is wise in his own conceit,  
is a Fool.

229. The Righteous man blesteth, and  
is never weary of so doing, but the wicked  
curseth, and is always empty as Hell.

230. Shame shall fall on him that wisheth  
mischiefe to his Neighbour without a cause.

231. But glory and honour shall be the  
portion of him that loveth him.

232. If thine Enemy sin, rebuke him, but  
let not thy countenance go along with him.

233. He that feareth the Lord, no evil  
shall befall him, for he is kept safe.

234. Wisdome, glory, and honour is the  
portion of him that waiteth at his Gates.

235. Behold him that loveth the Lord,  
and thou shalt see all his works to prosper.

236. Regard not the evil of affliction on  
him that submitteth himself thereunto, for  
it shall prove the joy of his heart.

237. Gladness is always in the heart of  
him that loveth Righteousness, because he  
feareth always.

238. As hony is to the tast, so is holiness to him that loveth Righteousness

239. Dwell in peace, and Gods love shall abide with thee.

240. Be watchful over all thy ways, so shall all thy doings prosper.

241. Glad the heart of the Mourner, and thou shalt annoynt him with sweet Oyl.

242. Rejoyce thou in the day of affliction, and let thy heart be merry, for the Lord hath heard thy vows.

243. Give thy self up to learn his Wisdom, and refuse not his teachings when they come upon thee.

244. Bind them upon thy shoulders, lean upon them with thy whole might, and they shall support thee.

245. Grieve not the spirit of thy God, who delighteth in thee.

246. Give thy heart to know him, so shalt thou be filled with his praises.

247. Learn his ways, and go not out of his paths, for he delighteth to delight thee.

248. Ah love him with thy whole heart and mind, that all thy days may be the days of joy and gladness.

249. Where ever the Lord is, there is bountiffulness and peace that passeth all understanding.

250. Lean upon him, and he shall support

port thee, give up all thine all, that is thy care unto him, and he shall provide for thee things that shall never fail.

251. He that hath him, hath life, and shall never see death.

252. Wilt thou be merry, give him thine heart, let him direct it, and follow him wheresoever he leadeth thee.

253. His ways are ways of pleasure, and his paths bring home to live with himself.

254. Joy is in his Gates, and no mourners come nigh him.

255. He filleth the empty, he watereth the dry and thirsty ground, there is no want where he reigneth.

256. Rejoyce then in the day of thy trouble, and let thy heart be merry, for he heareth all thy groanings, and will compassionate thy bewailings.

257. Let him alone, strive not, for all thy doings without him are as the puff of a wind which is not seen,

258. He that submitteth to his ways, shall find his doings advantagious, for he knoweth of what we are made, and all things that come from him bring joy, where he is the giver.

259. His mercies are as the Sun, they dispel the Clouds of afflictions, and warm the heart with the fire of love.

260. He can do what he listeth, there is none can hold his strong arm, but all must bend when he commands.

261. Trust then in the Lord, who is thy strength, and in the holy one of *Israel*, who hath given himself to thee, and for thee, he will provide for thee, he will satisfy all the desires of thy soul, and cause thy heart mightily to rejoyce in his goodness, and to triumph in all, and over all things that come upon thee, for the mouth of the Lord hath spoken it, and he will do it, according to the former promises of his holy Spirit made unto thee, in the day of thy straights and wants.

262. Praise thou the Lord, for great is his goodness towards thee, and his loving kindness hath no end.

263. This is thy Portion from the Almighty, *Amen, Amen.*

264. Praise his holy name, live for ever in his love, dwell in peace.

265. O Lord, I know that thou hearest not my Prayers for their worthiness, but they are worthy because thou hearest them.

266. I am not worthy for any worthiness that is in me, but for thy worthiness, O my Jesus, and my good God, that flows from thy exceeding bounty into me.

267. I know that thou dost not love me,  
O Lord,

OLord, for any loveliness that is in me, or because I love thee, but I, love thee; O my Lord, who art my God, because thou knowest me.

268. And because that thou dost love me now, I know that thou did'st love me ever, and therefore wilt love me ever, even unto the end, and yet I know well that there is, nor shall be no end of thy love, it is endless for ever, and for ever.

269. Thy love, O Lord, I know is like thy self, nay thy love is thy self, for thou art not only a loving God, but a God of love, and therefore thy love is as thy self, had never beginning, nor shall never have end.

\*270. Ah blessed love that is thus durable, and unchangable, and happy, yea thrice happy, he that is thus beloved, being sure to be beloved ever thus.

271. If a man or woman in the flesh, hath unspeakable joy, pleasure and delight, to be divorc'd from one which they hate, beyond, and more than any thing, and are instead thereof, marryed unto one which they dearly love, yea which they love more dearly than any thing in the flesh.

272. Ah what joyes, Ah what delights and ravishing pleasures shall they have; and have all they that shall be, and are divorc'd from their old Husbands (sin) whom they hate as the Devil, and fear, and fly from,

as from Hell, and are married unto their new, new beloved Husband (Christ Jesus) whom they love above, and more than all things, as their lives, as their souls, yea as their Heaven; for he is the life of their life, the soul of their soul, and the Heaven of their Heaven, being their soul and bodies Eternal Everlasting rest, peace, portion, happiness, felicity, and blessedness in Heaven: for,

273. There are no joys like to spiritual joys, nor sorrow like to the spiritual mans sorrow, when he mourns under that intolerable burthen of sin, for a wounded Conscience who can bear?

274. The unregenerate man cannot love sin, and hate grace, as the regenerate man loves grace and hates sin, for he hath the love of God in him, his Image of holiness and righteousness is renewed in him day by day, he loves all his gifts and graces with his own love, perfectly, and so he hates all and every sin in thought, word and deed, which is in sincerity.

275. The fleshly Voluptuous man cannot love the pleasures of the flesh, as the spiritual man prizeth, and loves, and delights, and rejoyceth in the pleasures of the spirit.

276. The Wicked cannot hate the Righteous, and the just, so much, as the just and the



the Righteous love the wicked, though they detest, abhor, and hate all their sins, for they know that a *Saul* to day, may be a *Paul* to morrow, &c. They cannot see the inside of any, nor know their hearts, therefore they judge none but themselves, knowing with what measure they mete, it shall be measured to them again, they also call to mind and remember what they were themselves in time past, how they lived after the flesh, and minded the things of the flesh, &c. And that where sin hath abounded, grace shall much more abound, that 'tis by free grace that we are saved, Eternal life is the gift of God through Jesus Christ our Lord, and we are all unprofitable servants, when we have done all.

277. Sin then is opposite, capital, and grand Enemy to holiness, as hatred is to love, as darkness is to light, as Hell is to Heaven, as the Devil is to God.

278. See then and consider how they are opposite, and take notice of their contrary workings, and in the end, how, and by what means it is, that the good destroys the evil, and is the Conquerour, and the greatest.

279. Sin is Eternal darkness and death, Holiness is Eternal light, and life; sin shuts Heavens Gates, and sets wide open Hells;

Holiness shuts the Gates of Hell, and sets wide open those of Heaven; sin wounds, holiness heals; sin casts down to Hell, holiness raiseth up to Heaven, sin kills, holiness causeth to live, the sinner hates God, and all good, and most of all God, because he is good, and because he is God, yea because he is such a holy God as he is, and he would that he were not, that sin might be, and might be free; but the Saint or Regenerate loves all good, and hates all evil, and loves most of all God, because he is God, a holy and a just God, all good, yea because he is such a God as he is, and as well for that he punisheth sin with Eternal death, as because he rewardeth holiness with Eternal life, after he hath given it with his free grace of his free will, sin shall be ever in Hell, as well as holiness for ever in Heaven, the sinner in Hell shall be despighted, because he lives to sin and cannot dye, nor fly from sin, and because that God lives and thus punisheth him (with life) and will not suffer death to have power over him, he sees death to fly from him, yea so far as it will never be nearer him than it is, so that he shall ever live thus; the Saints rejoyce to live, because they live in God, and for God; a Saint loves God, because he hath thus rewarded him, by making him to live such a life as this,  
that

that is to his praise, and because God was ever thus, and shall be thus ever, he knoweth he shall be ever so also, death is fled from him, and shall be never nearer him than it is, he knoweth he shall ever live thus, that is be thus ever with God, in God, and see him, and know him, as he is to be known and seen, which is to possess him for ever, and for ever.

280. Thus then holiness, and sin are Opposites, and Enemies, but holiness destroys sin, as light doth darkness; this eternal darkness of sin, must vanish, when this eternal everlasting light of holiness doth appear, thus is it conquered and overcome, because holiness is from God, and sin from the Devil, holiness from the Creator, sin from the Creature, holiness had never beginning nor shall never have end; sin had a beginning; and therefore not from the beginning; the Devil then brought sin into the World, but God who is holiness, was so before time, before that ever the World, or the Devil was; sin then is the lesser being from the Creature, the worser being from the Devil; holiness the greater, being from the Creator; the better being and proceeding from him that is all good, and giveth all good to all, to make them good all, yea all good as himself, for all the good that is in all the Creatures,

tures, in Heaven, and on earth, is from his good, he filleth them all, but emptyeth not himself at all, he is still the same, still full, yea so full still, as he overfloweth still into them from his own fullness, and they though filled full, yet do they still receive from his fulness, without having in them any emptiness, being always full from the very beginning that they are with him, and yet are they continually receiving, as if they were as well emptyed, as filled; thus doth our good, gracious, loving and merciful God satisfie us, and refatiate us every moment, giving us what we ask not, what we want not, what we know not, and though he doth thus increase his blessings by blessing us, yet doth he not suffer them to decrease in us when given us, but we retain all, hold fast all, keep all, rejoyce in all, and give him glory for all, which is what he only requires; for this his continually giving of us all, even to give him continually for ever and ever, all glory, for his thus ever and for ever giving us all grace, perfect grace and glory, yea fulness of all perfect grace and glory.

281. As on Earth we delight to have much, so nothing more delights God than that we crave much, the more we ask, the more we are sure to have, and therefore doth he

he bid us to open our mouths wide, and then he promiseth to fill them, and the wider they are, the sooner they shall be filled; his ways, nor his thoughts, are not as ours, he is never weary giving, nor repenteth, importunate beggars are best welcome, and those that are not satisfied with a little, he takes pleasure to give them much; our dissatisfaction herein is his satisfaction; our covetings cause his liberality, with our ambition to have all, and to be denyed nothing at all, he is right well pleased, and by thus exalting him as our chief and only good, doth he exalt us, and set us on such high mountains, that we can even see not only such glory as is the glory of this World, and the old *Jerusalem*, but that of his Kingdom of Grace here, and Glory hereafter, the New *Jerusalem*, the City of our God, where he is sitting on his Throne of Majesty and great Glory, unvailing himself as it were, that we may behold him, and his unapproachable, transcendent, bright, glorious light of Glory.

282. I would be willingly barren, even of all Spiritual comforts, if thereby I might be made more able to bear fruit, to God, and for God, I would have no comfort nor delight, if thereby as it were, I could and did more delight and comfort my God, that is,  
I would

I would rather Joy God, than enjoy God, by knowing or feeling; not that I could be content to know that I were without him, that he were not my God, God forbid; but I prefer him much before my own chief good of Joy, his glory being my only, yea all my Glory.

283. I would rather yea much rather, do God's work here, and have no wages, than have wages here, and do no work.

284. I had rather, yea much rather, whilst here, be always working, than always receiving wages; for this life of time, I know, is appointed for our working time, and our hereafter life of time, for our time of receiving wages.

285. I would whilst here; be willing to spend all my time, to do all good; for I know, that all my hereafter time, shall be spent in receiving all good.

286. I would willingly, most willingly, work Gods work always while here, for that, Ah for that blessed wages, which I know I shall receive from him for ever hereafter, which is such, and so great, as eye hath not seen, ear hath not heard, neither hath it ever entred into the heart of man at any time to conceive: I know that I shall enter not only into the joy of my Lord, but also into the Lord of my joy.

287. It is wages great enough, and good enough to be always doing thy great good work, O Great God.

288. I would willingly, Ah most willingly, serve the Lord most, and best of all men, If I could, and yet I desire as much, and as willingly would, that every man might serve him more, and please him better.

289. Ah what delight is it to that soul, that delights his God, what joy doth it bring to that heart, that joyeth his God (that is) to rejoyce always in him, for God much delighteth in those, yea most of all, that make him their only delight.

290. Ah Lord, how unpleasant are all other pleasures, to those that flow from thee, how empty, Ah how empty is all other fulness, what poverty, Ah how beggarly a thing is all other riches, and how little, Ah how little joy doth that Soul take in all other things, that knoweth thee, and the Ocean of joy, yea fulness of joy and blessedness that is, O Lord, in thee, and prepared by thee to rejoyce them, that thus wait at thy gates, and are hungar-starved for want of it.

291. Who can, Ah who can measure the Heavens, span the Earth, empty the Sea, count the Stars, and the sands of the Seashore, (if not) who then can rightly speak of, or tell the mercies of our God, who delighteth



lighteth in mercy, yea whose mercies are far above all these, and all other his works?

292. How willingly, Ah how willingly would I forget my self, to mind only my God, and to do all his mind, to fulfill all his will, and to rejoyce in all his doings, I would love my self, my own self no more, but only my God, my God only and ever adore, I would willingly deny my self, that is my flesh, all pleasures, to please him, that hath rivers of pleasures provided to please, fill, and satisfie me with, even such as flow from his own right hand.

293. Ah Lord God, how much better is it to see thy sweet, thy blessed, and most amiable face in thine Ordinances, and in duties, than the face of the most glorious Angel in glory.

294. Yea Lord, yea, thy back parts here I much prefer to see and behold than all their faces.

295. Surely a day, yea one hour of a day is to be preferred (of communion with thee) before the enjoyment of all things out of thee, all our days.

296. For in thee, O Lord, in thee, is all things, but out of thee is nothing desirable.

297. All sweets but thine are bitter.

298. But, O Lord, how savoury, yea how pleasant and sweet, are thy bitter, when thou seasonest them with grace. 299. Thy

299. Thy Voyce rejoyceth, O Lord, more that Soul to whom it speaketh peace, than all the joyes of the World can to any man, if he did always and ever enjoy all their sweets, and never enjoy any of their bitter.

300. Above all things, and more than all things, my soul desireth thee, O Lord God, who art the Lord of all things.

301. Loving of God, is knowing of him; fearing of him is adoring of him; choosing him, shews a delight in him; running after him, is prizing of him; seeking of him, shews our longing desire for him; to hunger and thirst for him, is embracing of him; with eager covetings; to serve him is to honour him; to rejoyce in him is to glorifie him; to praise him is to magnifie him, and to worship him is to exalt him.

302. It is better and more profitable many times to be silent than to speak, for the eagerness of our desires to speak, takes away and hinders us from comprehending what we do hear, so as we consider not what is spoken (so much) as what we desire and would speak.

303. But, Ah how much better is it to hear the Spirit of God speak to our hearts, than the spirit of man to our ears, or our selves to our selves, to consult with the spirit, and to talk

talk with the spirit, than with the flesh, either our own or others, though they have the better, yea and the spirit too.

304. For what we hear from God in the Spirit by meditation, is usually engraven and written as it were with the pen of a diamond, on and in the heart, by the finger of God; but the words of men, are even as man, whose breath is in his nostrils, soon blown out, soon put out, emptyed, and brings forth nothing, comes to nothing (being a part) of that whole man (nothing) nothing man.

305. Ah Lord God, thou knowest how willingly I would be deaf, and not hear any of mans words, so I could, or were always to hear thee, and dumb to, and not able to speak to man, so I might, and were fit and able always to speak to thee, I would willingly be blind to all things, and see nothing of all the things out of thee, so I could always, Ah so I could alwayes see thee, I would willingly most willingly lose all things, to have all thee, or to be all thine, enjoy nothing at all, but thee O God in Christ, but thee, but thee, for enjoying thee I shall be compleat, and enjoy all things, for thou art all things desirable, yea thou only art all my desires, being all things.

306. The greatest work we can do for God, I conceive is, to destroy sin, and to endeavour to extinguish it, and root it out  
of

of the greatest sinners; is the greatest work, as it is the greater glory to God, speaking as men, to forgive many sins, and great ones, than few, and small ones; and when we are most tempted, or enticed, then to labour most to overcome them, in our selves, and in others; Ah then, then, the work is great and well wrought, and be sure great shall be thy recompence of reward, if thou so livest, and adest, thine own heart is not able to conceive, be thou what thou wilt, how great thy wages shall be, even here.

307. But in Heaven we shall be filled with all joy, unspeakable joy, fulness of joy, and have no desire for any other, for any more, than those which we shall enjoy, and yet I conceive that every moment it shall increase, by and from the reflections on Gods most glorious and holy attributes, the Soul being not able to comprehend them all at once, and yet she shall never at any time desire more, nor conceive that more is or can be than she enjoyeth, we shall be always so full of all, being filled with God, who is all, and therefore we cannot be capable of emptiness, or of any want, and so by consequence of no desire, such is the Souls blessedness, but how much more, thou only, O God, who art not only wise,  
but

but Wisdom it self knowest, and none else doth, or can, being not able to comprehend thee, to receive thee, or to know thee, as thou truly art, being an invisible and incomprehensible Ocean, and Fountain of all good, blessedness, felicity, peace, rest, joy, eternity, and eternal happiness; thou only, O God, comprehendest all things, and hast all things in thy self, from thy self, thy self only, being all things, and yet both much more, and much above all things.

308. I would much rather think on nothing, than on any thing out of, or besides God.

309. To think on nothing me thinks are good thoughts, in comparison of any other thing, out of God, and besides God.

310. Ah how sweet are those sweets, not to think, that is, to resolve and intend never to taste more, of the bitter sweets of sin.

311. Ah how sweet a thing is it not to sin, though a man do else nothing, or nothing else, but to keep his thoughts from sin.

312. Sinful thoughts are harsh, and hard thoughts, and cannot be savoured or digested, but by those that live in sin, and sin in them.

313. Feed me, O Lord, feed me continually with the breathings of thy Holy spirit, which is the true bread and water of life,  
the

the heavenly Mannah which the Angels still feed on with joy and delight and are never weary, the blessed solace themselves with, but do not surfeit, the Saints here below continually hunger, thirst, gape, pant, and long after, and cannot with any other thing or things, subject, or object, be fully satisfied.

314. To fare deliciously every day, is to feed on, and fill our hearts, thoughts, and affections, with the Love and kindness, or the loving kindness, of God in Christ.

315. To be arrayed gorgeously, and gloriously, is to be arrayed, with humble and low thoughts of our selves, esteeming our own righteousness, unrighteousness, and our very best bad enough to condemn us into Hell for ever, but to have high heavenly thoughts of the righteousness and merits of Jesus Christ, and that through his holiness, worthiness, and perfect obedience, we shall be made perfectly holy, and eternally happy.

316. To be right Honourable, and truly Honoured, is to be Gods children and servants, sons and daughters to him who is King of kings, and Lord of lords.

317. To have all things, is to have Jesus Christ, for Jesus and for our Christ, get him, Oh get him, and I am sure thou wilt hereunto set thy seal.

318. Wilt

220 *Spiritual Contemplations.*

318. Wilt thou live happy? live to him, and for him only.

319. Wilt thou dye willingly, dye first to sin.

220. Wilt thou live eternally? live so then here as Christ thy head and thy husband lived when he was in the flesh, doing always the will of God, his heavenly Father.

321. Wilt thou always be comforted and rejoyce? make thy peace with thy God, and labour to maintain it.

322. For fear, or favour, to gain, or lose, what thou hast, or mayest hope to have, have a special care, and resolve, that thou consent not unto, connive at, or love the least, or sweetest sin.

323. And if unhappily at any time thou dost fall, lie not, Ah beware thou lye not willingly in it, but rise quickly, and come out of it, by true, sincere, unfeigned repentance, and wash and bathe thy self in tears of sorrow, grief, and lamentation; but still hope and trust in the Lord, for he will fail thee never.



*In Bourdeaux, Anno 1657.*

1. **A**LL they that live holily live in God, and God that is all holiness lives in them, they dwell in him, and he in them, as sin is Hell, is Devil, is both torment and tormentor, so holiness is Heaven, is God, is both Comfort, and Comforter.

2. All that is good, is from God who is all good, only good, ever was, and ever shall be, all goodness is from his goodness, yea from his overflowing fulness of goodness they are thus filled with all good.

3. And as light brings out of darkness, dispels it, vanquisheth and overcomes it; so Gods Love which is holiness, delivers us from all sin, dispels, conquers and overcomes it, brings us, Ah brings us for ever out of this Hell (sin) into this (Heaven holiness) or Heavenly holiness.

4. Love from God is made perfect, that is sincere, and this Love casteth out and overcomes all fear, causeth true filial fear, which flows from true sincere Love, yea from this Love, which is from Gods fear, or the fear of God, which is his Love.

5. Ah Lord, I most humbly beseech thee

in Jesus Christ, and for his sake, never to take thy holy spirit from me, who is my light, my life, my joy, my rejoycing, my strength, my hope, my faith, my confidence, and my assured assurance.

6. Thou teachest me, O Lord, all that I know, and thou knowest well that I desire to know nothing but that, and what thou wilt, and dost intend to teach me.

7. For to know any other thing, yea to know all other things, is even to know nothing, to this one thing, of knowing thee, and Jesus Christ, whom thou hast sent, to know him not only to be a Jesus and a Christ, but our Christ, and our Jesus in the Mystery, not in the History, in the spirit, not in the letter, not from notions, but from motions, living, walking, reigning, ruling, overcoming, bringing under, making subject, willingly, cheerfully, constantly, continually, throughly, seriously, faithfully, ardently, gladly, and perseveringly at all times, and in all places and things.

8. Ah how great a folly, yea what greater folly is there, than the wisdom of men, and to learn only that which man can teach.

9. What, Ah what are all his words, but meer words, froth, scum, a scummy froth that is as soon dead as born, short lived, quickly made, and quickly unmade, and its making

making is its destruction, it grows and withers together in growing, it is even as its maker, and it shews its maker (man) to be like it, that is a windy puff, as the puff of the wind, man, nothing man, but vanity, which is in it self worse than if it were not, than if it were nothing.

10. Mans greatness, power, strength, honour, beauty, wisdom, prudence, policy, what is it, but as himself, a vanishing vapour, having nothing certain, but that all he hath is uncertain, what ever he hath to day, of riches, honours, or pleasures, to morrow all may say him nay, and take themselves wings and flye away, and he himself (as the rich glutton) goe where he shall ever stay, and ever weep and wail this his very day, the day that ever these, or this was his.

11. Ah how much nothing then, is all things out of him, that is all things, even our God, the God and giver of all things.

12. Yet Lord I am content, and willing to, not to be any thing, yea to be any thing for thy sake.

13. O my soul, I charge thee henceforth, never to be afraid to lose what thou hast committed and given unto the Lord to keep for thee, fear not then neither to lose any thing that he hath given thee, and keeps for thee,

224 *Spiritual Contemplations.*

thee, which is thy faith, thy fear, thy love, thy joy, thy hope, thy peace, thy comfort, and thine assurance.

14. Fear not to lose thy confidence, obedience nor perseverance, for he that hath given thee this thine all, will so preserve and keep thee, that thou shalt never fall.

15. Speaking without feeling, is even as dry bones that have no tast, relish, nor moisture, that cannot nourish, nor do not any whit satisfie or please the spiritual appetite.

16. Me thinks to speak, not what a man feels, or not to feel what he speaks, is as if he did not speak at all, nay me thinks he should not speak it, for it is words only, only meer words; true, we shall be judged and condemned too for words, but sure I am, it must be works, not words shall justify us, by faith we are saved; now faith without works is dead, 'tis not the knowing Servants, but the doing ones that shall receive the recompence of reward, and enter into the joy of their Lord, and ever possess the Lord of their joy, knowers and not doers shall be beaten with many stripes, blessed are they that have seen, and have believed, but more blessed are they that have not seen, and yet have believed.

17. The just shall live by faith, not the  
faith

faith of words, to say only I believe in the Son of God, in Jesus Christ whom he hath sent, but of works, to shew that he did believe, by doing the works were Commanded him to do, which is to fear God, and keep his Commandments.

18. But to feel what a man speaks, and to speak that only which he feels, is not words only, but works also, yea the work of Gods spirit, for its the spirits work thus to work, to work his will and his work on our hearts, and to cause us to feel, that is to know, that he works for us, and in us, and will never leave thus working, till he hath wrought out our Salvation, that is, till he hath sanctified us throughout in spirit, soul and body, and prepared and fitted us for Heaven, as Heaven is fitted and prepared for us.

19. Ah how great a folly is it to prize any other wisdom, or to account any other thing wisdom, then this one thing, feelingly to know, and to know feelingly in truth, and sincerity, that Jesus is the Christ, our Christ and our Jesus, to anoynt us, and to sanctifie and save us, to be unto us Wisdom, Righteousness, Justification and Redemption.

20. O my soul, my soul, fry from all other knowledge that hinders this, as from  
L madnes

madness and folly, as from mad folly, and foolish madness, brutishness and stupidity, and chuse to learn, and learn to chuse this one thing needfull, that is to know Jesus Christ, and him Crucified for thee, for thee my soul and body in thy place and stead, not with the knowledge of the letter, but of the spirit, for thus to know him is life, yea life Eternal, Eternal and Everlasting life.

21. How willing, Ah how willing is that soul that receives any thing from God, to lay it out for him; that is, to give it unto others; he would indeed be always receiving, and God and his own heart only knows how willing he is to be always giving, even as if he desired and begged for others, and not for himself, and as it's freely given him, so doth he freely, or would if he could freely give it unto others; he will not, Ah he will not, he cannot consent to napkin it up, or hide it, he would be thus rich, and wise, and honourable, but it is to do good works, as it were to make others such, when others are what they should be, he praiseth God much on their behalf, and rejoyceth with unspeakable joy, for the glory of God is his only rejoycing, he minds in some manner, yea and often too, more others welfare than his own, because it seems to him that he cannot alone do what he would have done  
for

for his God; therefore as soon as he receives this Heavenly treasure, he desires to shew himself to be the Treasurer of Heaven, to distribute it unto those that want, that lack it, that are hunger starved, and when he meets with such, and perceives and finds that they feed heartily, and savour it, Ah how doth he bless God for thus blessing him, and them, for thus using him as an instrument, as his hand, and mouth, as it were to give unto them, and to help their infirmities; but he gives it not as his own, but as his Masters goods, for he chargeth them strictly to account themselves Debtors to his Lord, not to him, for he always to all, acknowledgeth to have nothing but what he hath received; he will by no means hide his light under a bushel, but puts it on a Candlestick that it may be seen, his only ambition is so to traffick with it, that it may redound to his Masters profit and advantage (that being) he is certain he shall ever have a well being, that is, be received into, and ever to abide in the joy of his Lord, yea into the Lord of his joy.

22. Ah Lord, empty my self of my self; my heart of my own heart, my affections of my own affections, my thoughts of all my own thoughts, that I may be filled with thee, who fillest all Creatures with all the



228     *Spiritual Contemplations.*

good things they enjoy ; be thou, O Lord, be thou all my all, all my honour, wisdom, strength, riches, pleasures, life, contentment, and happy days ; for even then when I have all things, and have thee not, thou knowest, O Lord, that I have nothing, for that I esteem them all, even nothing at all ; but when I have thee, Ah when I have thee, I have all things that I would have, that my soul desireth, or can ask, or crave.

23. Give me but thy self, O Lord, O Lord, give me but thy self, and then give me what thou wilt to do, to be, or to suffer for thee ; I accept, Ah I most willingly accept of it, and promise for ever obedience unto it.

24. Though I am unable, unfit, and cannot do what I would do, yet most willingly I would, and most unfainedly I do desire to do what I should do.

25. O Lord, I know that thou knowest all things, and therefore I know that thou knowest how willingly I would, and how much I desire to give thee all my life, all my labour, and all my love.

26. For there is no other thing lovely, or deserves to have our loves, but that one thing, thy Love, O God, O God thy Love, thy Love.

27. Ah

27. Ah what is all mans teachings, and mans doings to that, O God, which by thy Spirit thou teachest us to know, and inablest us to do.

28. If it be so sweet, Ah if it be so sweet a thing to think of God and his ways here on earth in the flesh, so that all earthly sweets or earths sweets are made bitter by it, unsavory, and unwholsome; Ah how wholsome, savory and sweet is it to walk, O Lord, in all thy ways, to do all thy will, and to enjoy thy self, all as thou art in Heaven, where thinking thoughts, hoping desires, and believing joys, shall be turned into possessing truths, even true possession of all that ever we believed, desired, hoped or thought on, yea it shall far surpass all the imaginations of our hearts, of our desires, or hopes, being infinite and incomprehensible, as well as Everlasting and Eternal.

29. And when, O God, thou hast thus filled us here, thou dost at times seem to us to be as the ebbing Sea, go back again; but that we may not remain comfortless, thou comest again unto us, into us, even as the flood, yea as the full Sea, to shew us, witness to us, and assure us, that there is no want, decrease, nor diminishing in thee, but that thou art still the same, full

of bounty, goodness, love, and willingness, to do us all good, much above what we can ask, or think.

30. There is, Ah there is a most blessed Heaven to be had on this side Heaven, even whilst we are on earth, which is an assurance certain, or a certain and a sure assurance, of that Heaven of Heaven in Heaven, and this some have always within them, at all times and places, they enjoy this unspeakable joy, but more fully, sweetly, and particularly, at some times, when they have a near Converse and Communion with God, then are they as it were wrapt up in God, and cloathed with him, and filled with him, and made meet and fitted by him, then Ah then do they sing new songs of deliverance, rejoicing with unspeakable joy, that they are thus made free.

31. That high Heaven above, is to be had here below, and we have it, when though we are high in God, yet we are low in our selves, though we have our hearts high, living in that Heaven above, above all things here below, yet our affections, esteem and desire are all always weak, dull, and low, to all these things here below, yea much lower than the lowest of things.

32. Ah did but our hearts well consider what is in Gods heart to give us, and to do  
for

for us, surely we should and we would do no other thing than wait upon him continually, to hear what he would say unto us, and do for us, which would bring us more joy, joy us more than our hearts are able to hold, than we are any of us able to think, or to conceive.

33. O Lord, thou knowest that I would not have all that I would have, but the heart of my desires, yea the desires of my heart are to have only, only to have that which is in thy heart to have me to have.

34. Let, O Lord, I humbly beseech thee, my thoughts, heart and affections, be always loaden with the loaves of thy love.

35. Let my soul always be resatiated with thy love and kindness, even with thy loving kindness, O Lord.

36. O God in Jesus Christ, let thy former mercies always glad my heart, when it shall either droop or faint, I most humbly beseech thee.

37. Let me not, Ah let me not wander from thee, nor thy precepts, O Lord, who keepest this close unto me.

38. Let thy Commandments be as a Chain of Gold about my neck, and as Bracelets of Pearls on my arms.

39. Let, O Lord God, thy whole Law, which is holy, be written on my heart with

232 *Spiritual Contemplations.*

the finger of thy holy and blessed Spirit, and grant through thy grace, love and mercy in Jesus Christ, that I may never depart from them, but always and ever delight in them, much more than on my daily food, which thou hast appointed and ordained to feed this temporal life.

40. Let thy word, O God, be as, yea be the hony comb, to the spiritual taste of my Soul, and refatiate and solace it as with marrow and fatness, and comfort and glad it, as wine on the Lees, yea as wine well refined on the Lees.

41. Ah Lord God, cause my soul always feelingly and rejoycingly to say, I have none in Heaven but thee, nor on all the earth in comparison of thee, my Jesus, and my Christ, and let the Corn, Wine, and Oyl, which are the riches, honours, and pleasures of the World, be as durt, dung, and dross in comparison of it.

42. Ah Lord God, what is man, sinful man, wretched, blind, despicable poor man, that thou art thus mindful of him, and the Son of man that thou should'st thus regard him, delight in him, and set thy heart upon him, to do him good, yea to do him all the good that is in thy heart, and to make him, that is his heart, according to thine own heart.

43. Ah

43. Ah wonder of wonders, that such a God should thus condescend to love such a man, nothing man, man that is nothing, but evil, all evil, yea and continually all evil, for there is none good, but thee, O God, O none, no not one.

44. Bow down, O Lord, bow down my heart unto the obedience of thy Laws, and lift it up to rejoyce in the obedience of thy Commandments, to keep them, and do them, for in the keeping of them there is life, yea eternal and everlasting life.

45. Banish, O Lord, I most humbly and earnestly beseech thee, out of my heart, and thoughts, the love, and the liking, unto any other Love, besides thee and thy Love.

46. And grant that with the heart of my heart, I may serve thee in truth of heart unfeignedly all the days and moments of my life, that I may long after no other thing, and that thy fear may be my daily food.

47. Ah Lord, I humbly beseech thee to give out thy self unto me, that I may give up my self unto thee.

48. Give, O Lord, give thy self unto me, that I may for ever give my self to thee, to live ever to thee, and for thee, as I desire ever to live in thee, and with thee.

234 *Spiritual Contemplations.*

49. Thou knowest, O Lord my God, that I desire not what I do desire, unless it be conformable to thy desires; so that my desires are not mine, but thine, not mine own, but thine own, yea thine all, all thine.

50. I would not have, O Lord God, thou knowest right well what I would have, but what I should, that what thou wilt have me to have, what thou hast appointed me to have, Ah let me have that only, that all, all that.

51. I know that all that thou givest us, whether graces or gifts, thou wilt have an account of, we shall account with thee for.

52. Ah let me no longer, nor no more have this woe and grief of heart, to have received much and done little, and to ask much for my self, but to do little, Ah little for thee.

53. Suffer me not, O Lord, never to think or do that in secret, which I would not, which I should not do openly, and let me, O Lord, Ah let me much more fear thine all seeing eyes, than all the seeing eyes of Angels and men.

54. How we are to desire and believe that we receive the Lord, in the Sacrament of his blessed Supper, and the assurance



rance thereof, to our Souls, to comfort glad and rejoyce them.

55. Ah Lord God, as for me, as for me, Ah Lord God, the food my Soul desireth at thy Table, and Supper, that which refatiateth, feedeth, filleth, and refresheth it, is the sweet breath, and most divine, and delicious breathings of thy divine and most holy Spirit into my heart, and soul, and all the affections and faculties thereof, to warm and heat them; to ascertain and assure my heart of thy Love and living in it, which thou dost, O Lord, by sanctifying it, the will, the mind, the memory, the desires, and all the affections and faculties thereof, and by making it, and them more, not only to desire, but to perceive, see, feel and certainly to know its growth, and growing more and more, in conformity and likeness to thee, O God, in Christ, by loving, delighting, choosing, imbracing and rejoycing, in thy Laws, ways, word, will and Commandments; I do not, blessed, O Lord, be thy name, as do the Papists, suppose, or believe, that I eat thy flesh and drink thy blood, as thou wert when thou wert here on Earth, in the flesh, on the Cross; for I know that the Spirit must be fed with spiritual food spiritually, the food of the body cannot refatiate, or satisfie the Soul, and that  
Soul

Soul that hath thus tasted, and fed on thee Spiritually, will assuredly hunger for this blessed heavenly food, of thy holy, heavenly, blessed, most blessed Spirit, even for the breathings of this thy Spirit, for the joys and ravishments which they enjoy that enjoy, and are filled with this Spirit; for the peace, tranquillity, serenity and comfort of thy Spirit, for the life and living of thy Spirit, to please, delight, fill full, satisfy, and resatiate the appetite of the Soul, even as the body hungreth and desireth, rejoyceth and delighteth in food to please its fleshly appetite, what if we could or did, O Lord, eat thy very body and blood, that would not fill or feed our Souls, which are not fed with meat and drink corporally, but spiritually, and what matters it, O Lord, as for me, I care not what I eat or drink, as to the outward man; so I may eat and drink by faith in the Spirit, and my inward man may be filled with the Spirit, whether the body live or dye, as for the bodies sake, I care not though the body be hunger starved, it shall, for, sure I am, it will, be well content, if the Spirit be thus fed, and filled with the presence, breathings, and Communion of thy Spirit, 'tis not, Ah Lord, 'tis not, thou well knowest, the Quails and Mannah from Heaven, nor thy body and blood, corporal-

rally, but spiritually, that my Soul longeth for, and my heart desireth and panteth after, so that it even fainteth for lack of it, Ah give me that or else I dye, I dye indeed, corporally, spiritually, and eternally, from which deaths, O Lord, by thine own death, I trust, I hope, I believe and am confidently assured, that thou hast delivered me, and wilt deliver me, by giving me this Heavenly food of thy holy Spirit, to live in thee, for thee and to thee, here by grace and hereafter in glory, this is my belief, O Lord increase my Faith, strengthen it, and comfort it more and more, by thine own Spirits living, reigning and ruling in my heart, by causing it willingly, cheerfully and perseveringly, to walk in thy ways, doing thy will, with sincerity, integrity and uprightness, in thought, word and deed, both towards thee, and towards all men, for ever, and for ever.

56. He that maketh wagers, usually coveteth, if not always, therefore surely it's best to forbear.

57. Ah Lord, keep me from coveting any other thing than thy self, and thy holy and blessed Spirit, to teach me, lead me, direct me, guide and govern me, my heart and affections, to walk in all thy holy ways, and to keep all thy Commandments all my days.

58. For

238      *Spiritual Contemplations.*

58. For worldly covetings after the things of this World, keep our thoughts, hearts, memories and affections, from seeking (with coveting desires) the things of Heaven, or Heavenly things.

59. *Let me covet thee, O Lord, ever, ever,  
But all things, or any thing out of thee never.*

60. Let my love be to love thee, my delight to delight thee, my care, O Lord, let it be to please thee, my groanings to go after thee in thy ways, and let all my joys be to rejoyce in thee and thy praise, and to praise thee, O Lord, my Lord, always.

61. *Ab suffer me not in other to spend my days,  
But thus uprightly to walk in all thy ways.*

62. Covetings for the World, makes the affections of the heart to affect the World; but covetings for and after Heaven, makes the heart and all the affections thereof, to affect Heaven, and the things in Heaven, with a heavenly heart.

63. Covetings for the World, makes the heart earthly; but covetings for Heaven, makes the heart heavenly.

64. Covetings after God, makes the heart God-like, according to his heart; covetings after any thing out of God, or besides God, makes the heart ungodly, that is ungodlike, and contrary to his heart.

65. *Cove-*

65. Covetings after the flesh, makes the heart fleshly ; or a heart in the flesh ; Covetings after the Spirit, makes the heart spiritual, yea a heart living in God's Spirit.

66. I suppose that if a man love at times unlawfully, lusting after strange flesh, only with the flesh ; that is, desires and would their Loves with the flesh, but not with the will and mind, which is the heart, though the flesh saith yea, and yields, if the Spirit saith nay and yields not, and doth much more ardently and vehemently desire, and would not their Loves, then the flesh doth and would their Loves, and the Spirit, that is their inward man, would much rather have the hatred, than their loves, and hath sincere hatred and dislike to this Love by the flesh, faithfully, truly, ardently and continually ; it is not he that sins, but Sin that dwelleth in him ; for though with his flesh he serve the Law of sin, please the flesh, yet he hates, detests and abhors the evil which he doth, and with his mind he serves the Law of God, God's Law is written in his heart, and remains engraven still in the inner man, on all his affections.

• 67. As to me, I willingly, most willingly would, if it might be, love none but my God alone.

68. True, Lord, true it is, the outward man,

man, that is the flesh, desireth and delighteth in the things of the flesh, because it is fleshly; as the inner man, the heart of the Soul, and the Soul of the heart, and all the faculties thereof, delighteth and rejoyceth in the things of the Spirit, because it is spiritual.

69. I have no Heaven here, Lord, because my Heaven is in thee; and yet I have a Heaven, Lord, here, because thou that art Heaven, art here, and in me.

70. Above all keepings, keep, O Lord, O Lord, keep my heart, my poor heart from sin, from choosing, delighting, approving, countenancing, or maintaining Sin.

71. But this is not all, no Lord no, thou knowest, it's to be thy servant, to work thy work, to do thy will; not for my self, as for thy self; not for my praise, applause or honour, but for thine; for I could not be satisfied, though I had all I would have, unless I do all that for which thou hast created me, and appointed me to do.

72. 'Tis not, Ah 'tis not, the Corn, Wine and Oyl of the World, the honours, riches, and pleasures thereof; 'tis not the hony of Earth, but Heavens hony, that my Soul desireth to tast and ever to feed-upon.

73. If I had and were ever sure to have, all the satisfaction that ever Creature had,  
and

and I had thee not, O my God, for my Portion, as I firmly believe I have, I should and would account my self, of all men on Earth the most miserable.\*

74. I would not give the part and Portion, that I have at present in my God, for all this Worlds good, for all its honours, riches, and pleasures.

75. Ah Lord! how much nothing doth all things seem to be, when compared to thee.

76. Faith, hope, and love in thee, and for thee, O Lord, is more worth than all things else that can be given, that is not of thee.

77. Who is able or can express the satisfactions of that Soul, unto whom thou hast given Love, cordial, faithful, sincere and persevering Love, to love thee.

78. Ah how sweet a thing is it to serve the Lord? Ah how pleasant and delightful, to walk always in all his ways, and to do his will willingly.

79. Ah Lord my only grief and trouble is, because I keep not thy Laws, and for that I have not regard to thy Commandments, as I would.

80. Ah that I were even as a barren wilderness to bear no fruit for my self, and as a dry Spring to give no refreshment to my self



self, to my own self, that is my flesh! Ah that I were as it were, liveless, and loveless, to my self, that I might only live to love and adore thee, my God, my God.

81. What is my life, or my self, if it be not spent for thee, and what are all my daies? if I walk not only, and altogether, that is, always in all thy ways.

82. Were it not, and would it not be much better for me, that I were not, and that I never had been? if I be not, O Lord thine, and if I live not to thee, and for thee, to thy praise, and for thine honour and glory.

83. Beautiful are all thy ways, O God, they are most, yea they are only desirable.

84. He that walketh in them without wavering, turning aside, or going astray, shall assuredly at last come to his journeys end, to his long home, to that harbour and haven of rest, happiness, eternal felicity and blessedness.

85. To think on any thing out of, or besides God, brings no true solace, joy, favour or content.

86. But to think on him as we ought, how easily and quietly doth it dispel all other thoughts, making us to see them as they are naked, empty, nothing.

87. Thoughts

87. Thoughts on God fill the soul with joy, delight, and pleasure, above, and, as it were, even beyond end and measure.

88. Good thoughts if they did no other good than keep out evil thoughts, were they, are they not to be accounted, prized, and valued as a great good?

89. Thy presence, O Lord, at all times filleth me with all delights and pleasures, and thy absence emptieth me even of all.

90. When I have thee, O Lord, I have all I would have: Ah, but when I want thee, I want all, even all that my soul desireth, that it doth love or crave.

91. As I have, and according as I have thee, O Lord God, so are my joys, and according as I want thee so are my sorrows and grief.

92. Thy drawing near doth not only comfort me and satisfy me, but also ravish me: But at thy departure or absence, ah Lord, thou knowest, thou knowest, how my heart quaketh, trembleth, and is full of doubts, cares and fears.

93. I cannot, O Lord, thou knowest I cannot live without the presence of thy holy Spirit, who is my only comfort or comforter, for when I want thee, O Lord, I want all good things, yea, I account nothing good.

94. It

94. It is not the world that I long for, or care for ; it is not, O Lord, the nether, but the upper springs ; not the left-hand mercies, but the right-hand ; not the footstool, but the Throne favours, that I esteem favours and mercies indeed.

95. O Lord, my Lord and my God, do thou, I beseech thee, so possess my heart, that I may only be possessed with thee.

96. O Lord, be thou pleased so to live in me, that I may only and always live to thee and for thee.

97. Give, O Lord, give so thy self to me, as I may give my self to thee.

98. When I want thee, my God, who art my all, and my only good, I want all, even all ; But when I have thee, O Lord, thou knowest my heart saith, it hath all, it hath all, it hath all I would have, all that it doth think on, or desire, or crave.

99. *How much nothing, O Lord, is all other things to thee.*

*And how much above all things, O Lord, art thou to me ?*

100. Give me then thy self, O Lord, my Lord, and I will always chearfully say, I have all, and that I desire nothing else at all ; but unless thou dost, O Lord my God, give me thy self, thy only and thy very very self, thou knowest that all things seem to me,  
and

and are esteemed by me, even as nothing,  
as dirt, as dung, as dross.

101. Thou knowest, O God, my God,  
that I cannot live without thee, and I desire  
only to live, to live in thee, to thee, and for  
thee.

102. Ah that I were dead to all things,  
and all things dead to me, that I might  
only be alive to thee.

103. Oh that all things would take them-  
selves wings and fly from me, that I might  
not be kept back from flying up to thee,  
my God, my God.

104. In thee, O Lord, there is true rest,  
a rest of peace in truth; but out of thee,  
O God, there is no rest for the soul of the  
foot of my soul.

105. *I cannot rest but on thy breast,  
I cannot live but in thy Love,  
I cannot walk but in thy way,  
I cannot joy but in thy day.  
I cannot run but unto thee,  
I cannot see but only thee;  
I cannot joy but in thy love,  
I am not well but when above.  
O God, my God, take me to thee,  
That no other I ever see;  
For seeing thee I see that all,  
That ever was and ever shall;*

*That*

*That glorious Sun, that blessed light,  
 That shews to go by day and night;  
 That giveth all things unto all  
 That ever were and ever shall.  
 To thee, O God, and thy Great Name,  
 Be ever praise, laud, and great fame;  
 From this time forth for ever more,  
 Thy self, thy love, I will adore.*

106. How sweet, O God, Oh God how sweet are thy Sweets?

107. Oh happy condition to enjoy thee, O God, whatever my condition be.

108. O Heavenly heart that is always in Heaven, meditating on thee, God, the Heaven of Heaven, in Heaven.

109. Oh happy he that hath always Heaven in his mind; that minds only Heaven, and the things that are in Heaven.

110. Such, Ah such a heart, O Lord, who art the Lord of Heaven and Earth, give me, that my heart may be according to thine own heart; yea, that my heart may be in thine, and thine in mine, that thou mayest, O Lord God, so empty thy self into me, that I may for ever and for ever be emptied into thee, and filled by thee, with thee.

111. O Ocean of all goodness, continue to shower into me the abundant showers, yea floods of thine infinite good, even as thou

thou hast heretofore, many, many, ah many times done, that I may rejoyce and be glad in them, as well when I have them not, and feel them not, as when I feel I have them.

112. Ah Lord, my Sovereign Lord and God, my Superior and Supream good, the good that is only able to glad me, and to make me rejoyce; fill me, Ah fill me, O Lord, with these goods, and good things that flow out continually from thee that I may see thy goodness, thy beauty and thy glory, as in thy Sanctuary.

113. Ah the true satisfactory soul-ravishing Joys to enjoy thee, O God, and those Joys that thou givest; away, away far from me all earthly Joys, earths Joys, for ye are but earth, and therefore no Joys, but even false Joys, and foolish, yea, very foolish toys.

114. O my soul, my soul, awake, awake, and see them, their deformity, their ugliness, their dung, and dunghil likeness to those savory, sweet, pleasant, and delightful pleasures that thou givest out of the Garden, the Orchard, and the Fountain of pleasures that are in thy Palaces.

115. Ah how doth that heart leap and rejoyce when it enjoys thee, O God, wholly, when it enjoys thee only; how willing, ah  
how

248 *Spiritual Contemplations.*

how willing is it to be divorced, separated, and banished from all things, whatever, that are out of thee, and besides thee,

116. And how unwilling is it, ah how unwilling that the World, and the things of the World, should have again re-entrance there, where thou, Lord, hast been, for it cooleth that warmth, it freezeth that heat, it quenched that fire, it puts out those flames that did so warm, heat, burn and flame in the heart, that is now (as the fire under ashes) and as the flame in the smoak, it is not discernable.

117. How, ah how is the heart, by the World, and the things of the World, carted, as it were, away, and drawn by great force from thee O God, and thy good : From feasting at thy Table of dainties, to take and taste, and feed on those dirtie, hoggish, brutish, earthly husks, or earths husks, which cannot solace nor satisfie it for a moment with any true delight of taste, or enjoyment.

118. How lazie, sluggish, cold, faint, feeble, and weary is the heart when it is taken off from enjoying thee, O God, who art its all, even all its Joy.

119. When it must, ah when it must again leave Heaven (as it were) and the delicacies thereof, of liberty, freedom, peace, rest, joy,



joy, riches, honours and pleasures, and come down from thence, and dig and delve, hew wood and draw water, be a slave, as it were, to its worst and most cruell Enemy, at least not to be altogether free, and therefore unquiet, restless, sad, poor, contemptible, and full of grief.

120. How doth, ah how doth that heart that truly enjoys thee, O God, with *Jacob*, say truly, feelingly, knowingly and certainly, that it hath all, even all honours, riches and pleasures, that are to be had on earth, or in Heaven?

121. How, ah how do such spurn away, kick at and fly from all other things, as if they had poyson in the head, and a sting in the tayl, even as from monsters that have no mercy?

122. Such, ah such a heart cannot, no, no, it cannot satisfie it self with these satisfying satisfactions, unless he be, ah unless he be always, as it were, drowned in them, and swallowed up into them; and because he cannot contain them, therefore, ah therefore he desires to be contained by them.

123. How willingly, ah how willingly would such a one be poor in the world to have and possess these? Ah these true, indeed, true riches, and to live ever in disgrace to be thus graced, and to be made lower than the

lowest of men : To be thus high and lifted up above all these high low things here below , how willingly, ah how willingly would he still live in contempt, and be flouted, derided, scorned and scofft at among and by men, to be thus honoured by God, and honourable among the blessed ; How willingly, ah how willingly would he be ever banished from earths home, to be thus brought home to enjoy what is at home in Heaven, and to feed on the unpleasant, sowre bitters of losses, crosses and afflictions ; to drink only of these sweet pleasant streams, and rivers of pleasures that flow continually and abundantly from Gods right hand.

124. This, Ah this is to be brought out of Egypt, and over the red Sea, and from his weary and long journeying in the wilderness, to inherit a quiet and peaceable possession, in that true Heavenly Celestial *Canaan*, flowing always with Milk and Honey : for here, even here in the flesh, on earth, he enjoys such and so many joyes, as far exceed all that ever he did, or could ask, that ever he did or could think.

125. Ah Lord, rich in mercy, love, bounty, and great in goodness ; above, Ah much, much above all that can be conceived or spoken, by Men or Angels ; set before me, Ah set before me always on the one hand my unkindness,

kindness, my sins, my blackness, foulness, uncleanness, ugliness and deformity; as I am in my self, from my self, that I may loath, detest, and abhor them, and my self for them, and because of them, that I may be driven, drawn, and whipt away from them, to thee, to hate them to love thee, to detest them to adore thee : and on the other hand, O God, my God, I may always openly, and plainly see thy love and kindness, yea loving kindness, mercy, goodness, gentleness, patience, and forbearance, that thereby and therewith, I may be enticed, allured, tyed, knit, glued, fastned, swallowed up, and involv'd in thee O God, my God, so as I may never more be divorc'd, parted or separated from thee, nor thy ways, but may long for to enjoy thy most sweet and only sweet, and soul satisfying presence, and Communion all my days ; for without thee, and out of thee, all things are even nothing, but with thee, enjoying thee, we have all things, and want nothing, and do care for nothing else, nor ask, nor desire nothing, Ah nothing else, nay cannot think of any thing else.

126. Bless, Ah bless me then, O Lord, my Lord, and my God, who art the God and Father of *Abraham*, of *Isaac*, of *Jacob*, and of all the blessed, who blestest all that are blessed, bless, O Lord, bless I most humbly

252 *Spiritual Contemplations.*

beseech thee in Jesus Christ all my weak, frail, and unworthy prayers, praises, desires and actions, make them a blessing so unto me, as that thou mayest delight to bless me more and more, not for the satisfying of the flesh, but of the spirit, not of the body only, but of the soul also, not only the outward, but the inward, Ah the inward, the inward man: let me be so blessed in soul and body, as that both soul and body may ever bless and praise thee, in life, in death, and after death, *Amen, Amen.*

127. Ah Lord, let me always live in thee, move by thee, and have all my being from thee, that is, be all, always, in all places and things for thee.

128. Let, Ah let the world, and the things of the world seem to be as they are, Vanity and Vexation of spirit unto me.

129. Let me delight in thee, O God, only in thee alone.

130. Let me always so live, as I may always be ready to dye, that whensoever I dye, I may be sure always to live, that is to live Eternally.

131. *In Heaven, O Lord, where thou dost*  
(*raign,*

*Where is no grief, no loss, but gain.*

132. When that the heart is, as it were in God, or God in the heart, so that the  
mind

mind doth only mind him. Ah how unwilling is it to mind the world, or any thing in the world of the world, and how willing, Ah how willing to unmind it altogether, and to forget it for ever, even for ever, and for ever, how sweetly, Ah how sweetly doth it pass the time away, when all its faculties are imployed and feasted in the contemplation of God, his love, goodness, greatness, mercy, truth, wisdom and Eternity; how willingly, Ah how willingly doth it shake off, put away, divorce, and separate it self from all things of these things here below, and doth the soul of the heart rejoyce, when it is not molested with perturbations, it doth at such a time as this forget these low things, even all these high things here below, as if he had never thought on them, as if they were not, nor had never been.

133. Ah how is the heart at rest, and quiet, how calm, how peaceable, how joyful, I know not how it is, to set it forth as then it is, when it is with God, in God, me thinks I know not where it is, nor what it doth enjoy, such is its blessed and blest condition, as I know not, nor am not able to set down what condition it is, nor how blessed, it is so blessed, I know not what to call it, nor how to set it forth in that loveliness,

in that blessedness that then it is blessed with; if it then see any Object out of God, besides God, it sees it not; if it hear any voyce, or words, it hears it not; if it speaks (yet as it were) it speaks not; if it walk it seems to its self as if it walk not, as if it moved not; if it stands still, it seems not to know it, for even all its senses and faculties are so much taken up and imployed, as it well knows not, or as it were, cannot expresse about what it is imployed, at least how it is imployed, nor what it doth enjoy, such and so great are its joys.

134. And when, Ah when it must leave this sweet study, this Heavenly work, this blessed imployment, this profitable traffick, this honourable business, this glorious company, these great joyes, these pleasant pleasures, and soul-satisfying satisfactions, and converse again with the men of the world; how, Ah how irksome, displeasing, uncouth, troublesome, yea noysome and burdensome is every other thing, every other word, every other business, every other matter, or concernment of what concernment soever it be; never, Ah never any loss seemed to him so great, never any man to his esteem, and seeming, fell from such a high condition, to such a low condition; how willingly, Ah how willingly would he have his body in a  
ny

ny Condition, so that his mind were always employed in minding this blessed and Heavenly, most Heavenly, and most blessed Condition; Ah what words, what thoughts, what desires, Ah what gaspings, gapings, longings, hungrings and thirstings at some-times; and then presently, Ah presently how is he filled and satisfied, and yet knows not as it were with what, nor how, and this he calls a new birth, and a new birth indeed it is, for he is then all new, and made another man, within and without, for he is in some measure as it were like God, holy as he is holy, and pure as he is pure, for in sincerity he desires and aims at holiness and purity, even at pure holiness, and to be without spot and wrinkle, unblameable, his life is as it were even hid with Christ in God, Christ is his life; all his life, is to live in him, with him, for him and unto him; its the end of his aim, and the aim of all his end to be his, only his, none but his, always his, that he may be ever his, even and for ever to live that life, and dye that death as may bring him most glory, as may glorifie him most.



*In Bourdeaux, Anno 1658.*

1. **W**E may enjoy the world, and all the things of the world, but we must not, Ah we must not joy in them so, as to make them our joy : use them we may, but abuse them in the use of them not, we may not ; we may possess them, but must not, Ah we must not suffer them to possess us ; esteem them good we may , but our least good, we must not, Ah not our best good, not our chief, supreme, sovereign and only good : for that is God only, only God, who is all good, and all good only, in Heaven nor earth there is none besides him.

2. Seeking as well as finding, knocking as well as opening, asking as well as giving, is Gods free gift, for he freely giveth all things unto all that ask aright by faith in Jesus Christ, and no good thing will he withhold from those that love him, that love his fear, and fear his love.

3. What is Hell, but thy absence , O Lord, the absence of thy love, and our living in, and continuing in sin.

4. And what, O Lord, and what is Heaven,

ven, but thy love and thy presence, O God, the continual and everlasting enjoying of thy ever blessed and loving presence; and our liberty and freedom from sin, to sin no more, but to praise thee ever and for ever, and thee only, O God, and thee only adore.

5. Grant me, O Lord God, this one thing, this one thing only, to enjoy thee, and that I may always make thee my only joy, and to sin no more willingly, with my will, either in thought, word or deed, but to live the life of the righteous, to and for, thine honour, praise and glory.

6. Whose sins the Lord forgives, he forgets, whom he hath pardoned he will save, where he loves, he lives, and will ever live there in love; those that are beloved, shall be ever his beloved, for he hath loved them ever, and will love them ever.

7. The fire of Gods Love are the fiery flames, in which all his children desire to live, for out of them they cannot live; life is to them death, yea much worse than any death, and any death they would willingly, Ah most willingly choose to live this life.

8. Our sitting here for Heaven by sanctification, which is holiness, is an evident, sure, and certain token, and sign that Heaven is fitted and prepared for us; for as without holiness no man shall see God, so  
M 5 being

being made holy, he shall be sure to see God; that is, to possess him, who is Heaven, eternal life and happiness; where holiness is, there God is, he dwelleth and maketh his continual abode, where holiness abideth and dwelleth.

9. O God my God, from whom every good and perfect gift doth come, give, O give I most humbly beseech thee, in Jesus Christ, unto me, a holy heart, according to thine own heart, that it may be thine, and that thou mayest delight in it to make it thy delight, and be pleased to live in it here, until thou shalt bring me to live with thee, and in thee, and to thee, and for thee, for ever, and ever.

10. What a stinking Carrion is man? Ah what a most deformable thing is man? when God is not with him nor in him, so much an Enemy he is to himself, that he always labours to destroy himself, and to all others that he rejoyceth to kill those for whom Christ died to give life, even eternal life.

11. Ah Lord, thou knowest that my Love (through thy Love) is such unto the brethren, that I even many times wish and desire I could empty my self, that is, what of God is in me, into them, that they might be so filled with him, as to know him, love him, fear him, choose him, prize him, and  
joy

joy and rejoyce in him, and seek him and his presence, with eagerness, hungering and thirsting, pantings, gapings and groanings, and never let him be at rest, until he hath assured them, that he is theirs and they are his.

12. Gods blessed, gracious and most glorious presence, or Communion with him, is our Vintage, our Harvest, our nuptial feast, our *Canaan*, flowing with milk and honey, our Garden of Spices, where we sit under the shadow of his wings, and his fruit is pleasant to our tast, he is all our good things, and our good things always and only, all our springs are in him and from him.

13. Ah what true joy, and what great joy, hath that Soul that enjoys God truly, knowingly, and feelingly, that faith, I know that he is mine, and I am his.

14. He must needs be always full of Joy, that is filled with the Joy of the Holy Ghost.

15. Such, Ah such, receive Christ willingly and cheerfully at all times, as *Zacharias* did, and for his sake, are content to part with all to the poor, and to become poor, vile and contemptible, &c. and with blessed *Simeon*, they imbrace him with their whole heart, as their Salvation, and with *Jacob* say, knowingly, that they have all; and that they care for nothing else at all, for indeed they have all they would have,  
that

that they even can desire and crave, for he is their well being, their entire satisfaction, and full and whole contentment, their joy being full, when they thus enjoy him.

16. Ah Souls labour to live to Christ, for if ye live for him, and to him, then, Ah then ye live in him, and then ye live indeed, your lives are hid with Christ in God, and when he shall appear at his second and sudden coming in Glory, ye shall also appear with him.

17. No man is so willing, or can be, to receive Christ, as he is to give himself, witness his life, and his death, and his now living, continually making intercession for us; See *John* 15, 16, and 17. Chapters, none is, or can be so hungry, but he is able, and many times doth, suddenly resatiate him; none is, or can be so empty, or hunger-starved, but he is able, will, and many times suddenly doth, fill with unspeakable joy and rejoycing.

18. Give, O Lord, give so thy self to me, as I may be ever emptyed of my self, and filled only with thee, with thy blessed, most blessed self; that I may, O Lord, be blessed in life, in death, and after death, and all I beg, in and through Jesus Christ, my blessed, only Saviour and Redeemer.

19. God gives not only space to repent,  
grace to repent.

20. Repen-

20. Repentance is from God, not from man, man of himself can do nothing that is good, no not of himself, as of himself, think a good thought, all our sufficiency is from Gods all-sufficiency.

21. Sin betrays us, deceives us, beguiles us, undoes us, wounds us, stabbs us, poysons us, kills us, hells us, damns us, devils us; of God-like, it makes us Devil-like, like the very Devil; yea to be as it were, a Devil, to love sin as he loves it, to favour it, to plead for it, to lye in its behalf, to swear falsely, that its falsity is truth, that its ugliness is beautifulnes, that its deformity is fairnes, that its blackness is whiteness, that its bitter is sweet, that its hatred is love, that its wiles, and deceits, are truth and uprightness, that its poverty is riches, that its contempt is honourable, that its ignominy is glorious, and that its Hell is Heaven, the best Heaven, yea the only Heaven, that there is no other Heaven desirable, to be desired, loved, chosen, embraced, or sought for; Sin Metamorphoseth the heart, and makes it like the Devils heart, unclean, unholy, filthy, abominable, detestable, tempting others to sin, and delighting and rejoycing, when through their temptation they are overcome,  
and

*See here the ugliness, baseness, and vileness of sin.*

and made like them, to like, love, cherish, and take pleasure in sin, and go willingly along with them, to commit all manner of sin, uncleanness, and filthiness, with hungering, thirsting and greediness; sin shews it self to be what it is not, contrary to what it is, as light is to darkness; for it says it is good, yea and the best good, the chiefest good, the only good, the superior and the soveraign good, that there is none like it, none so good, when indeed and in truth, it is nothing but evil, all evil, the worst evil, yea the only and all the evil, and basest evil, only to be detested, hated, abhorred, abominated and destroyed, sin allures and overcomes, but by shewing out, and putting forth false Colours, not its own, its food starves the Soul, its riches impoverisheth it, its robes shew plainly the souls nakedness, its beautiffulness and gloriousness shew the souls deformity, vileness and baseness, wretchedness and unworthiness; sin is the only Hell, which racks, tears, rends, and strikes through the soul with a fiery poysoned dart, that makes the wound uncurable, only the blood of God (man) (man God) can cure it, can heal this deadly; otherwise uncurable, wound; sin is that intolerable burthen that presseth down into that nethermost Hell, that casteth into that Lake burning



ing with fire and brimstone, unquenchable ; sin is fewel to that fire, so as it cannot be put out ; sin keeps alive that worm that ever gnaws and will never dye, but causeth the soul thus to live in torments, tormented eternally.

22. O God, my God, heal me, help me, succor me, comfort me, sanctifie me, and save me, that I may appear before thee, and in thy sight, spotless and unblameable, without wrinkle, beautiful and comely through thine own comely, transcendent, beautiful beautifulness, that I may, O God in Christ, comprehend that I am comprehended by thee, that thou livest in me, and I in thee, that thou art mine, and I am thine, that I may, Ah that I may henceforth, and for ever live in thy love, love and adore thy love, and give thee, O God, and give thee all my love, and my all, for this thy love (through grace) thy most gracious and free gift, in thus accounting, and making me lovely.

23. He that lives in Christ is a new Creature, and he that is a new Creature lives in Christ.

24. All old things are past away, and behold all things are become new.

25. His life is new, for he now loves all truth, because his love is true.

26. If

264      *Spiritual Contemplations.*

26. If he thinks or doth any evil, it is not what he would, but that which he would not, either do or think.

27. The law of God is so written in his heart, that with his whole heart, he desires to keep his whole law.

28. His joys are so great, and his rejoicings so many, that they make him even to suppose that he is in Heaven, and to believe that Heaven is in him.

29. He feels Gods loves to be so true, and so truly nigh him, as he values all love besides, not worth the loving nor the thinking.

30. His soul is so carried away aloft on this high Tide on this full Sea, that he swims with ease, pleasure, delight, joy, and full contentment, against all the streams and strong current of the worlds affections, and the fleshes delights and desires.

31. Though they were but a moment before so violent and strong, that they carried him down, even head long, which scared and affrighted him so, as if the time of deliverance had been far off; he durst not, Ah he durst not, presume to imagine that such a calm was so nigh at hand; sinful fleshly motions and affections, did in a manner delight him, that he even did as it were allow its reign (and permit) at least would almost have

have conniv'd and wink'd at the beginnings of evil, though he well, Ah though he well and clearly foresaw the Consequences to be very great, and greatly dangerous.

32. But on a sudden, Ah on a sudden, how did, Ah how did all these tentations vanish away, how slighted, Ah how much slighted, how trampled on, Ah how much trampled on, how cast aside, Ah how cast aside, how trampled and trodden under feet, how soon, Ah how soon was the memory thereof forgotten; and how sweet, Ah how sweet was its forgetfulness, delightful its divorce, and joyful its destruction.

33. And how willing, Ah how willing, O Lord God, thou only knowest, that soul is, that thus possesseth thee, and is possess'd by thee to live, Ah ever to live in this possession, and to be for ever and thus ever possess'd by thee.

34. The worlds chief joys are then but meer and foolish toys; he would not, no nor cannot give a look on them, they are so barren, so unfruitful, so empty, so sottish, so brutish to such an enlightned understanding, that he cares not to understand, nor consider what they are.

35. Ah how, how doth he wish it might be ever thus with him, and that he might be thus ever, fenceless and dead to the worlds  
all,

all, and account all it's all, always nothing at all, nay make no account of it, no not so much as think of it.

35. When that the soul is, Ah when that the soul is thus wrapt up in Gods love, when she is thus emptied as it were into him, and filled with him, how is she, Ah how is she at rest and ease, how calm, how tranquil, how quiet, how rich, how honourable, and how refresht and delighted, how hath she, Ah how hath she all her desires, and doth not, nor cannot desire more; Ah what peace, what felicity, and what praises, and giving of thanks, how doth she, Ah how doth she forget the evil that is past, and rejoyceth in the good that is present.

37. How is the world, and the things of the world cast out of doors, and how, Ah how are the doors of all his affections opened, to let in his God to enjoy him, and to make him his all, and his only joy.

38. Ah my God, goe on, goe on my God, my God, to Conquer, Triumph, and prevail over all the lusts and affections which are yet within me, unsubdued, uncast out, unthrone them, O Lord, unthrone them, and trample them all, O Lord, all, both the great and the small under thy feet, in the greatness of thy wrath and fury, that they may be utterly destroyed, and never more  
come

come near me to hurt me, or destroy my poor soul, who cleaves to thee, who sticks fast to thee, who desires to hold thee, and never, Ah never to let thee go; Ah that I could, that I could thus live with thee, and in thee ever, and depart from thee never, O Lord, never, never, see *Psal.* 28.

39. *Great is the goodness of the Lord,  
to those that fear his name:  
And to all those that keep his laws,  
and delight in the same:  
For they shall see him with great joy,  
and shall his honour speak:  
Their joy shall be to laud his name,  
and he shall make them great.*
40. *Oh give your selves to me, saith he:  
and I will be your guide:  
And you shall in my Laws remain,  
for I will you delight:  
To walk in them you shall have hearts:  
for all your joy shall be,  
To live to praise my holy name,  
the Lord of Hosts (saith he.)*
41. *Go forth with joy, both ev'ning and morn:  
and let your praise redound:  
Oh clap your hands and greatly joy,  
for that you have him found:  
For having him, you have that all,  
that mighty all always?*

*There*

*There is none else deserves like fame,  
as his Eternal praise.*

42. *O come into his Courts always :  
and therein rest you still :*

*Be glad and mightily rejoyce,  
when that you do his will :*

*To do thy will is all my joy,  
and all that I desire :*

*Ah give me grace to do it still,  
and nothing else require.*

43. Ah great God, how great is thy love,  
and how lovely, Ah how lovely is thy  
greatness.

44. What have I, Ah Lord my God,  
what have I, when I have thee not? and  
what have I not, when O Lord God, I have  
thee?

45. How low, Ah how low are all these  
high things here below, to those high, most  
high and glorious things of Heaven which  
the soul enjoys even here on earth, in the  
flesh, when that it hath Communion with  
God, and enjoys him in the Spirit.

46. Of what, and how little account and  
esteem, doth he account and esteem of all  
Companies, of Friends, Children, Father,  
Mother, or the Wife of his bosome, when  
he can, or may enjoy the company of his  
God, he will not, nor cannot then consent  
to converse with flesh and blood, when he  
may,

may, when he can by the spirit, through the spirit speak to God, and hear him answer him. Ah how the soul at such time is satisfied, delighted, ravished, filled and comforted; how quiet, how peaceable, how willing, chearful and glad to obey all his will.

47. And how detestable, hateful, loathsome, ugly, filthy and abominable, (at such times especially) are all lusts, all affections, worldly and fleshly, are all sins, of any rank, though never so little, though never so sweet, near or dear, he hates all, both the great and the small.

48. When that a soul enjoys that blessed blessedness of Communion with God, it will not, Ah it will not have Communion, fellowship, or converse with any other Creature or thing, he will not mind any thing else, nor suffer any thing else to come into his mind.

49. He is then so stult, as it were, and so full, filled with God, and the joys of his grace, that he is divorced, emptied, and outed (as it were) of all other things, yea, all things are so much out of him, that is, out of his heart, out of his mind, out of his memory, out of his affections, his desires, his will, his love, or his liking, that his joy is augmented greatly, that they are so outed of him, for then only he saith : Now

I have



I have what I would have, yea, all that ever I did desire or crave, for my God is to me all things, and much better than all other things.

50. Ah, Lord, bury me, I most humbly beseech thee, thus in thy self, that I may be dead to all other things, to all things out of thee, and besides thee; let me, Ah let me so possess thee, and be possessed so by thee, as I may only and always mind thee, and have thee only and always in my mind. Let love to all the pleasures of the flesh, though lawful, be low, poor, icy, cold, and frozen to me, that I may flee from them all to be heated by the fire of thy love, to live in those blessed Sacred flames, which is the life I desire to live, for out of them I cannot live as I would; life is to me death, and death would be a sweet life, delivering me from many deaths.

51. Suffer me not, Ah suffer me not, O Lord, to love any thing else, how lovely or lawful soever it may be, if it hinder or lessen never so little my loving of thee, but bet me only choose, prize, esteem, and delight in thy love, and to walk worthy of it, by all well-pleasing, rejoicing, to do thy holy will with my whole heart, mind, and will.

52: Such, and so great is thy love and thy good;

goodness, O Lord, that thou delightest to make us good, and then delightest in our goodness; thou delightest to give us grace, and then delightest in our graces; thou delightest to make us holy, and then delightest in our holiness; thou delightest to make us perfect, and then thou delightest in our perfection; thou delightest to make us obedient, and then thou delightest in our obedience; thou delightest to make us lovely, and then thou takest delight in our loveliness; thou delightest, Ah thou delightest to make us such as thou wouldst have us to be, and then thou takest great delight in the work of thine hands, even in thine own handy-work.

53. Ah our great, most great God, how greatly great is thy greatness! How greatly good is thy goodness! how greatly true is thy truth! how greatly just is thy Justice! how greatly mighty is thy might! how greatly lovely is thy love! how greatly beautiful is thy beautiful countenance! how greatly, Ah how greatly sweet are all thy Sweets! how greatly delightful are all thy delights! how pleasant, Ah how pleasant are all thy pleasant things! with thee, O God, is fulness of all joy, unspeakable joy, and from thy right hand flow pleasures for evermore.

54. Ah the joys, the joys even in this worlds joys, when God is in them, and comes with them, and when in that, therein alone, we take and make all our joy.

55. God many times is so gracious, as he takes us napping, that is, gives us grace when we sought it not; yea, gives us himself, many times, when we seek him not, when we think not of him.

56. How doth he many times measure out unto us, and shower down upon us such measure of mercy, even when we never measured the sweetness, nor the greatness of what we received, much less of that which we did not, of that which we could not expect.

57. Ah how much above all things is our God even in the want of all things, of all this worlds all! that soul, Ah that soul that hath him, finds not, nor cannot find any want at all.

58. But wanting, Ah wanting him, in the midst of all we have nothing, even nothing at all, but want all, even all, in the very enjoyment of all this worlds all.

59. O God, our God, thou fillest us many times so full that we even flow over with thy fulness, even then, many times, when we see our selves, find, feel, and know our selves most empty, and many times thou  
causest

causest us to bear and bring forth most fruit, even then when we think and see our selves most barren; we have thee, O God, we have thee many times most when we think that we have thee least, and thou art nighest us when we think, Ah when we think that thou art farthest off from us, such a good God is our God.

60. How much better is it to be a *Lazarus*, to beg at a *Dives's* door, than be a *Dives*, and suffer a *Lazarus* to beg at our doors, and not to give him of our goods.

61. How much better is it to have nothing at all of this worlds all, then to have this worlds all, and give of it, Ah and to give of it unto others nothing at all.

62. How much better is it to feed on thee, O God, and to have nothing else to feed on, than to feed on all things else, and not to taste of thee, of thine own sweet, blessed, most blessed, and most sweet self, O God in Christ, who art the souls only food by faith.

63. Having thee, O God, we are soon filled, yea, feasted and solaced with all delicious dainties: but feeding on all other things, and not tasting, O God, of thy pleasant things, they have all no taste at all.

64. O God, thou know'st I would most willingly be, Ah most willingly I would be  
N a child,

a child, yea, a very fool in wisdom for the world, or of worldly wisdom, for to get or keep earthly things, to be an old man in Christ, to learn, know, feel, and keep spiritual things. Ah if I could always walk, talk, and live in the Spirit, and obey the Spirit, I would account all other joys and wisdom very toys, and meer foolishness.

65. To forget all things out of God, and besides God, and to mind him so, as to have nothing else in my mind, this, Ah this is my longing desire, and I trust it will continue in me through grace, and augment untill I have all I would have, which is my Christ, my Christ, who is my God.

66. Take all this worlds all, ye men of the world, give me my God, my God, and I will never ask yours, your God: But yet I would that ye had mine, that my God were your God; that my Portion were all your Portion also, and that we might be ever brethren.

67. Let me, Ah let me be blind (as it were) to see beauty in no beauty out of thee, O Christ, dumb to hear no voice but thine, Ah the still sweet voice of thy Spirit, and senseless to feel no pleasure, but in those things, O God, as are pleasing, pretious, and dear in thy sight; lame, so as I may not walk

walk after any other thing but thee my God, my God, so that I may be only thine, and none but thine, at all times, and in all places, companies and things.

68. He that hath not tasted of the sweetness of God, even of those sweet sweets that God giveth to Souls, knoweth it not, and therefore desireth it not; but Ah, he that feedeth on them, and hath been resatiated with them, he finds no sweets like them; nay all other pleasant things, unpleasant, and all other sweets bitter in comparison of these his sweet, most pleasant sweets.

69. Being with God, having God, enjoying God and Communion with him, a dungeon is to him a Palace, bread and water is good cheer, to lye on the ground; the earth his bed, the heavens his canopy, and the trees root his pillow, is as a bed of down, as curtains of gold, and a pillow of wooll; nay in flames of fire, or on a rack, he can lye softly, and sing sweetly, so he do but hear the still sweet voice of God speaking peace to his Soul, and bidding it to be of good cheer.

70. There is no company like to no company, to be alone with God, with God alone; if ever it be satisfied, it is then satisfied, to speak with him, to him, and to hear God answer him by his Spirit in love; Ah

276 *Spiritual Contemplations.*

The lovely discourse, converse, delight and joy, which makes a man not to know where he is, nor whether he be in the flesh or Spirit, he is at such times so spiritual.

71. Who can, Ah who can tell, or set forth, nay meditate what, how good, great, loving, gracious, merciful, beautiful and abundant is the loving kindness, the kind Love of God to his children and servants? or set forth the sweetness and greatness of his gifts of Grace.

72. He ravisheth them, he filleth them, he feedeth them, he cloatheth them, he solaceth them, he enricheth them, he giveth them such pleasures, and joyes as eye hath not seen, as ear hath not heard, nor as no heart can conceive; this honour doth the Lord to those whom he loveth, to all his Saints.

73. He maketh them to triumph in, and over all adversity and prosperity; in sickness and in health, in places and conditions; he is always nigh at hand to those that unfeignedly love him, and fear him, and that tremble at his Word.

74. He causeth his goodness to pass before them, and proclaimeth (as with an audible voice) that he will be ever and for ever their God, and their Guide, their Sun, and their Shield, their Peace, and their everlasting



verlasting Portion; that he will never leave them nor forsake them, but always and ever own them for his own, and so stand by them, and live and dwell in them; that no evil shall come nigh them to hurt them, or to do them the least harm, but every thing shall always work together for his own glory and their everlasting good.

75. Thus they that honour him he will honour, they that flye to him shall find succour and help, and be brought out of all dangers, for his own mouth hath spoken it, which is to me much more by much, than ten thousand thousand witnesses.

76. Ah Lord, I most humbly beseech thee, keep me so close unto thee, as I may always touch thee, feel thee, hear thee, so as I may know thee by thy name, that is by thy doings, by thy gracious, most gracious dealings, by thy wonderful, by thy most wonderful gracious actings in my Soul, and heart, and mind, and will, and affections, that it may be all thine, and only thine, that thou may'st not only, O God, be in all my thoughts always, but always all my thoughts, desires, love, liking and longing.

77. Fill me, O Lord, fill me with love to thy Laws, that I may delight in them, yea make the keeping of them my whole and chief delight.

78. Fill me, O God, with thine own goodness, that I may be good, with thine own Justice that I may be just, with thine own righteousness that I may be righteous, with thine own mercy that I may be merciful, with thine own truth, that I may be truly true, with thine own Love, that I may be lovely loving thee in truth, with thine own fear to fear thee, with thine own Faith to believe in thee, and to lay fast hold upon thee, with thine own beauty, O Lord, to make me comely and beautiful, with thine own gloriousness, to make me glorious, with thine own transcendent shining faithfulness, that I may be faithful unto thy holy Laws all my whole life.

79. Thou hast, O God, thou hast, for which I shall never cease to laud and praise thee, promised to keep me by thine own power through Faith unto salvation, therefore I will not be afraid nor fear any power, no nor all powers whatever, whether of sin, men or Devils; for I know that they are all weak, and that thou art strong, they are the conquered, thou O Lord, thou art the Conquerour, they are all subdued, and thou hast, O Lord, subdued them, they are brought under, and thou rulest over them, they are thy foot-stool, and thou tramplest upon them, all their all to thee, O great God,

God, is nothing even nothing at all, all the Nations of the Earth, are as the drop of a bucket, and as the dust of the ballance in thy sight, with the breath of thy nostrils thou art able to consume them, and turn them to their first substance (dust) therefore, O Lord my Lord, I will depend and rely on thee, that thou wilt do for thy servant this good, that is so great, even to make, preserve and keep me faithful unto the death, and then, O Lord, then, in the greatness of thy eternal and everlasting goodness wilt give me for ever the Crown of eternal life.

80. How small a thing, how poor a thing, and how low a thing, is and are all things? if God be not in them, and come not with them.

81. What is it to have all things out of God, and besides God? that is, not to have him with them, in them, who is all good, and only able to make all things good unto us.

82. How poor and low are all these high things here below, the riches of the World, the honours of the World, and the pleasures of the World, to enjoy all their pleasures and their joys; how foolish is it? and Ah what toys, considering their fickleness, shortness, and uncertainty; for what is green, desirable and flourishing, to-day,

is to morrow perhaps, withered, dry, loathsome, and all its beauty past away; for who can say of any thing, or of himself, it shall be to morrow as it is this day?

83. The wicked shall not live out half his days, and how long soever he live, they will not be half the days he would live, though God should lengthen them as he did *Hezekiah's*, for ten years, nay for a hundred, nay make his days as *Metbusalem's*, all such a time would be but a moment, to eternity; but to live in the Love and favour of God a man shall dye never, but death shall make him live for ever and for ever.

84. What a poor, yea despicable poor small thing are Kingdoms, Crowns and Scepters, and what else, as humane Learning, the wisdom of men, mans wisdom; yea though a man could know more than *Adam*, or *Solomon* knew, though he could know all things that are, and that perfectly too, that are out of God, and besides God, what, Ah what were all this learning, knowledge, or wisdom, but folly, meer foolishness, in comparison of the knowledge of the Spirit, Spiritual knowledge, to know in Spirit and in Truth, Jesus Christ, and him crucified, to be our Christ and our Jesus; *Paul* accounted all other wisdom folly to this, and so blessed be our God do I; he desired to know

know no other thing, but only this one thing, no more do I; Let all other knowledge in me perish, so this augment and continue, I shall not, I am sure, grieve, be sad, repine, nor sorrowful for its loss, come when it will come, and Ah that it were come, if God so would.

85. Thy Love, O God, O God, thy Love, thy Love, is the Heaven of Heaven in Heaven, there can be nothing more lovely or desirable, either there or here; Let me, O Lord, I beseech thee never leave sighing after it, longing for it, nor desiring to enjoy it, untill I do enjoy it with thy self in thy self, by possessing thy blessed most blessed self, O sweet Jesus, who art all blessings, and all blessedness.

86. One look of Love from Christ, will make a man willingly and cheerfully, to cast aside, to cast away, all things that hinder his loving of him, though never so lovely, or lawful, near, or dear unto him; for his Love will constrain, only to love him again.

87. But how then, Ah how then doth, and will that Soul love him, that seeth and knoweth always, that he is beloved by him, he is fed with his Love, yea continually feasted with his Love, he is cloathed with his Love, all his garments are Love, his

treasure is his Love, his honour is his Love, and his Love is all his pleasure and his delight, he sees his Love in all things that he sees, that he enjoys, he is continually with him, and this his sweet, amiable and blessed presence of Love, his most loving presence, he cannot be without, when he hath him not thus nigh him, he seems to want all things, and when he hath him thus, he hath all things, and wants nothing.

88. Such a Soul rowleth, dependeth, and always rejoyceth, his heart is only made glad by his delightful approaches, and indwellings; so as he esteemeth no life like to this life, of living in him, to him, and for him; and when, Ah when all other Subjects, and Objects how loving, or lawful soever at other times, are outed of his mind, memory, heart and affections; how glad is he? how doth he rejoyce, and leap and skip, and sing for joy, that he is with him alone? that he enjoyeth him only, that nothing hinders, nor molests their sweet Intercourse, their sweet Imbraces, their mutual Delight, Joy and Love.

89. Love cannot endure to be molested, when it hath what it would have, there is none so rich, so happy, so honourable as he, that is thus loved by God, and lives always in his love, and is by him, from his love,  
made

made to walk worthy of his love ; for such is Gods love, that he accepteth the willing will that is in us, for the working deed, when that it is upright, true, real and sincere.

90. On Christ, the King of love, the soveraign tye and chain of love, thy love is so lovely, so shining, so transpiercing, so bright, so burning, so conquering, so consuming that all other loves are consum'd at the very approach of thy love ; at thy coming they fly away, they are not heeded, minded, remembered, nor thought on any more, nay to forget them all what ever they be, bringeth joy, even such joy as is unspeakable, for then the soul and body, and all the faculties and members thereof are filled with thee, and thy joys which are such as no tongue can tell, nor no heart conceive, thou dost so much excel, O Lord, thou dost so much excel, as thus to enjoy thee, Oh thou our Soveraign, best, and superiour good : the soul answereth ; Ah let it thus be ever with me, let me be thus ever with thee, O Christ, with thee, with thee, let me, Ah let me never go from thee, be absent from thee, for there is nothing in Heaven that I desire like unto thee, or in all the Earth in comparison of thee, make me but as one of thy hired Servants, that I may always hear thee, see thee,



284 *Spiritual Contemplations.*

thee, and abide in thy blessed, most blessed presence, for in thy presence is always all joy, unspeakable joy, yea fulness of all joy that is unspeakable, and from thy right hand flow continually all pleasures for evermore.

91. Thus is the soul wrapt up in Christ that enjoys him, he asks, he seeks, esteems, prizes, nor desires no other joys, no other Heaven, no other happiness, no other blessedness, than thus always to enjoy him, he is at rest, at ease, he hath all that he would have, that he can ask or crave, yea much above all that ever he did ask or think, so much is Christ above all things, and more than all things to them, and to all them, in whom he liveth in love, and loveth to live, and the soul breatheth out for more of his love, that it may love him more and more.

*A spiritual soul  
Looking-glass, or  
a glass to see  
the soul, whe-  
ther it be Spi-  
ritual or Car-  
nal.*

92. Look, O man, into this Glass, and thou shalt plainly see thy inner man, the heart of thy soul, or the soul of thy heart, whether it be or not a heart according to Gods heart, or a heart according to thine own heart and the Devils, thou shalt plainly see whether thou art Carnal or Spiritual, dead in sin, or alive by grace, a faithful Servant of Jesus Christ,  
or

or a slave to thine own vile, base lusts and affections, of sin and Satan, whether thou art a Member of Christs Mystical body betrothed unto him by grace, or still a Member of Satans vile body, made one with him by sin, whether or no thou hast the divine nature in thee, or still remainest in thine own fleshly, sinful, wretched nature, and this thou mayest easily see and know by examining of thine affections, what thou lovest most, prizest, choolest, delightest in, thinkest on, and esteemest most, what is most the end of thy aim, and the aim of thy end, after what thou most runnest, pantest, breathest, gapest, hungrést, and thirstest after, what is most in thy thoughts, yea what thou makest thy thoughts most, what are thy inward longings, if thou choolest all his ways, freely and universally, the hard and rough, to the flesh, as well as the easie pleasant and deligthful, and that with pleasure and delight, and rejoycest to walk in them, and to make them, and to make them thy delight, if his yoke be to thee easie, and his burthen light, if it be thy meat and drink to do all his whole and holy will on earth, as it is done in Heaven; if it be the Heaven that thou desirest on this side Heaven, thy earthly Heaven, thy Heaven on earth, to do his whole and holy will on earth,

286 *Spiritual Contemplations.*

earth, as it is done in Heaven; Consider,

93. Art thou born again, not in the flesh, but in the spirit, that is transformed, changed, and made a new Creature throughout in spirit, soul and body, in thought, word and deed, are all old things put away, wholly and totally, cheerfully and willingly, with consent, delight, applause, joy, rejoycing and thanksgiving, and are all things become new; hast thou a new mind, new heart, new desires, new endeavours, new will and affections, at all times, in all places, companys and things, throughly, seriously, circumspectly, faithfully, sincerely, ardently, continually and universally, that is prevailing against all sinful fleshly desires, lusts and affections, dost thou find all evil inclinations mortified, have they all received a deadly wound, do they all stink in thy Nostrils, as they do in Gods, and are they all loathsome unto thee, as they are unto him, and detested by thee, with thy whole heart as by God, that is in truth and sincerity of heart, and as well, and as much secret, airy, vain foolish thoughts, that disturb thy peace, and thy Communion with God, as open sins; so that Gods nature, divine Image and resemblance is most of all dear, pretious and delightful unto thee, and thou labourest with tooth and nail to  
preserve

preserve it, with a continual, heedful, watchful, careful care ; so that to do good is habitual in thee, yea as it were natural, it is all thy delight, joy, rejoycing, end, and aim : dost thou heartily hate all the former evil that was in thy heart, loathing, detesting, and abhorring the sins of thy life heretofore, thy heretofore sins, are all their sweets become to thy tast bitter as gall and wormwood, are all their pleasures, altogether unsavory, unpleasant, and so loathsome, as thy very heart riseth against them, and loatheth the very thoughts of them, do they appear unto thee all, both the great and the small in their own black colours, filthy and ugly hue ; is there no one lull'd in thy bosome, hugg'd in thine arms, embraced in thine heart, pleasant in thine eye, sweet to thy tast, or winkt or connived at, as a small one, or but as one, as a dear one, even near and dear as a right eye, or a right hand, but are they all, both great and small, known or unknown, secret as well as open, like unto thee, exceeding, yea above measure loathsome and sinful ; dost thou watch against them always, and not suffer any one when he peeps in, to come in ; dost thou fly from them all, as thou would'st do from the Devil, from Hell, and from the greatest of Gods Judgment, and Eternal wrath, are they

they to thee as a Hell, yea as the worst of Hell in Hell, dost thou feel the burthen of but one sin, though not committed altogether willingly, or with delight, to be heavier than the whole earth, and had'st rather have all the Rocks and Mountains in the whole world to fall on thee, to lye upon thee, than one willing sin committed to lye upon thee; and is sin thus hated, loathed, detested, and abhorred by thee, because it is sin, because it is a breach of Gods holy Laws, and divine Commandments, which are altogether all holy, just, and good, because they disturb thy peace and thy communion with God, and are contrary to thy nature in truth, as to Gods nature, and because they make thee to lose thine image and likeness of God and Christ, and converse with the Spirit of grace, who is thy sole and souls comfort and comforter, and for that they make thee vile in Gods eyes, and disobedient unto him for whom thou art and wert created, and for whom, and unto whom thou desirest to live, to love, to fear, to honour, and to obey for ever, and for ever.

94. Art thou conformable to Christ thy head, thy husband, thy Lord, and thy King? Doth he wholly raigh and rule in thy heart, with consent, applause, delight, joy, and

and rejoycing, and in, and over all the faculties of thy soul, and members of thy body ? Art thou holy as he is holy, pure as he is pure, and perfect as he is perfect, that is, sincere in truth, truly sincere in all thy actions and affections ? Art thou within as thou seemest to be without, and dost thou labour much more to be approved, applauded, esteemed and honoured by God, and in his sight, than by men and in their sight ? Dost thou stick only to him, cleave to him, and hold him fast, with true, faithful, sincere, ardent, continual, and loving embraces ; and chooseth him only for thy choice, for thy chief Superiour, best and sovereign good, for thy Heaven, for thy happiness, and for thy felicity, peace, rest and blessedness ? Is there nothing in Heaven so dear and pretious unto thee as is thy God, thy Christ, nor in all the earth in comparison of him ? Dost thou much more love Heaven for God than God for Heaven.

95. Is Jesus Christ become to thee so great gain, as for his sake thou carest not what loss thou dost sustain, Temporal or Spiritual, so that thou mayest live the life of the righteous, to his praise, honour and glory ? Thou carest not what be thy condition, nor where thy place of abode be, nor with whom, nor what be thy life, nor what thy death

death be, though poor, hunger-starved, full of scabs, botches and sores, from the crown of the head to the sole of the foot, like unto *Job*, or *Lazarus*, so as there be no whole place in thee, and though thou shouldst be (as they were) defamed, vilified, condemned, cast out, scoffed at, mocked, lye in the dust, on a dunghil, be fed with the dogs, yea, refused what is given them, even the very Crums that fall under other mens Tables, yea, though thou shouldest be banished, imprisoned, persecuted, scourged, whipped, tormented, racked, torn by wild horses, consumed by fire, or drown'd in the depth of the Sea.

96. Canst thou choose any of all these, yea, all these, and all other afflictions whatsoever, willingly, chearfully and joyfully, for Christs sake, and the Gospels, rather than deny thy faith, thy hope, thy love; rather than commit any sin, rather than do the least evil with consent, approbation, liking, or choice? Is Christ better to thee than all things? Canst thou truly, cordially and sincerely say, that thou hast nothing so dear and near to thee as Christs Honour, Crown and Glory is: And whatever be thy Portion here below of these high low things, thou canst willingly with all thy heart and will go from them all, or be content



tent that all things be taken from thee, Houses, Lands, Goods, Kindred, Friends, Father, Mother, Wife, Children, and what else, desiring much rather by much to hold fast thine integrity, with the loss of all these, than hold fast these and lose thy love, thy light, thy life, which is thy Jesus.

97. Wouldst thou much rather chose affliction, any affliction, yea, all afflictions, Temporal and Spiritual, on body and soul, as the children of God, rather than commit the pleasures of sin for a season, rather than in the least displease thy Christ, thy Jesus, thy God, thy good, thy Saviour and thy Redeemer for a moment; much rather by much suffer the afflictions due to sin, than sin and suffer no affliction; for surely a Saints greatest affliction is sin, sin is the very worst of Hell to him that makes God his best Heaven, the Heaven of Heaven in Heaven.

98. Dost thou feel thy heart heartily to long for the knowledge of God and all his ways, to love, fear, serve, honour and obey him? And dost thou find that all that thou dost is nothing to what thou would'st, and desirest and longest to do? Thy very best is too too bad, thy most holy things are too too unholy, and all thine all even nothing at all; thou art altogether ashamed of thy self that thou art what thou art, and  
abhorrest

abhorrest thy self in dust and ashes, accounting thy self (as thou art in thy self) the vilest of Creatures, the greatest of sinners, and the very worst of the worst of men.

99. And this causeth in thee sorrow, shame, grief and astonishment, wondring that such a God should love such a man, such a worm, such a wretch, such a miscreant, such a dog, such a sinner, yea, such a devil as thou art in thy self? Dost thou thus condemn thy self, loath and abhor thy self, and art thus truly angry with thy self, and ashamed of thy self, and of all thy doings, and marvellest how thou canst find acceptance at such a glorious Throne of grace, and gracious Throne of Glory; and that God hath had so long patience, and that he did not cut thee off long ago; and give thee thy portion with thy brethren in Iniquity, Whoremongers, Drunkards, Prophaners of the Sabbath, with the Covetous, Proud, Boasters, Malicious, Raylers, False accusers, &c. even with the devil and his angels; and that thou dost esteem it a Heaven that thou art not now in Hell, giving continual Glory to God in Christ that thou wert not consumed and cut off long ago; and that he hath not given only space to repent, but also grace to repent, from all and every sin in thought, word and deed, even  
with

with repentance unto life, never to be repented of.

100. And if thus thou art in sincere truth, I say, if in truth and sincerity these, or the like, be thy desires, endeavours, life and living, end and aim, habitually, continually and universally, then art thou what thou shouldst be, and what God would have thee to be, assure thy self thy heart is upright, clean, pure, holy and perfect, even according to Gods own holy heart; thou art a man in Christ, a member of Christ, and surely, surely Christ will assuredly own thee for his own, and always love thee, and live in thee even as he doth in his own, as he doth to those in whom he liveth, and whom he loveth, and thy life shall henceforth be hid with Christ in God, so that when he shall appear at his second and sudden coming in glory, thou shalt also appear with him, to his eternal glory and thine everlasting comfort, joy and eternal salvation.

101. And therefore, O man of God, child of God, son of God, and servant of the eternal and ever living God, cheer up thy self, and rejoyce, yea, I say, evermore rejoyce, for God is thy God, and thy Father, thy Portion, thy Lot, and thine Inheritance; thou art surely his, and he is as surely

surely thine, and Christ Jesus will be also thine all, all thine, the way, the truth, and the life to bring thee unto, and give the possession of eternal life, life eternal, which he hath prepared for thee by his death, and is preparing thee for it by his life, for he lives to make continual intercession for thee; the holy Spirit of grace, the Sanctifier and the Comforter is thine, he will guide thee, lead thee, direct thee, keep thee, and preserve thee unto the end, even in the ways of all holiness and righteousness, of peace, joy, comfort and consolation, which are the foretastes and fore-sights of eternal life and salvation, the very beginnings of the beatifical Vision of glory in glory, and of those ravishing joys and pleasures prepared and laid up for the Just, before the beginning of the world was, which are such as eye hath not seen, as ear hath not heard, neither hath it ever entred into the heart of any man at any time to conceive, being much, ah much above all that we can ask or think, for there we shall ever possess and enjoy all joys, unspeakable joys, yea, fulness of all joys and pleasures for evermore, even God himself, Father, Son and Holy Ghost, who is all in all, and in all the blessed, to him alone be eternally given all Honour, Glory, Power, Might, Majesty, Dominion and  
Thanksgiving,

Thanksgiving, now, and for ever and ever,  
*Amen, Amen.*

102. None but the true children of God can truly love Gods children, they that are his, will love those that are his, chiefly and most because they are his, and those most that appear to be his most, and those dearest that are his dearest.

103. I will much more, more by much rejoyce in an obedient heart, to submit unto, and to do the whole and holy will of God in all cases, conditions and places, than to enjoy the wisdom of *Solomon*, and all the honours, riches, delights and pleasures of the whole world.

104. Ah Lord, let my heart never be at rest until I find that it doth most willingly, freely, joyfully, and choosingly submit, and acquiesce unto all that God will, be it what it will, and to say of all things, and in all conditions, so would I have it.

105. There is surely nothing so delightful unto the heart of a true Christian, as to do the whole will of God holily and heartily, as to please him by a sincere, hearty and cheerful obedience universally.

106. Ah the joys, the joys, the true joys, the great joys, yea, the unspeakable joys, the peace the peace, the comfort the comfort, the solace, and the rest  
and

and quiet that is in the heart of him that feareth always (from love) for it destroys all servile fear, and causeth such joy and gladness as passeth all understanding.

107. What, ah what honour is there like that, as truly and sincerely to honour God! What pleasure, ah what pleasure like that as always to please God! What joy, ah what joy, like that as always to enjoy God! What happiness, ah what happiness like that, comparable to that, as to know him to be ours, and we to be his! What peace, ah what peace like that, as when we know our peace to be made with the God of peace, through and by Jesus Christ the King and Prince of peace, witnessed unto us by the continual indwelling in us of the Spirit of peace, the Sanctifier of our souls, and the Comforter of our hearts? Ah what comfort, what comfort like unto that, as to find our selves in God, and that great good God to be in us! What, ah what so sweet, as to feed continually on these true heavenly sweets here on earth, which are the very sweets of Heaven, in Heaven.

108. I do now wonder that any man hath, or can have any peace a moment, that hath not his peace made sure, or a sure peace made with God.

109. All other quiet, ah how unquiet will

will it prove in the end, that is not founded or grounded on this sure foundation, or ground of Gods love in Jesus Christ.

110. I wonder, Ah I wonder, men are not as it were continually torn in pieces, with fears, and cares, till all these fears are taken away by a lively living Faith, and their whole cares cast on Christ.

111. I wonder, Ah I wonder, that terrors do not always terrifie them, that Hells torments do not affright and amaze them, until that they have a sure and certain confidence, that Christ hath redcem'd them from it.

112. I wonder, yea I much wonder that any man can call any thing else a good thing, but only this one thing that is so good, even Christ's goodness, and that he is mine, and that I am his, even bone of his bone, and flesh of his flesh, and that I am sure, he hath so loved me as to give himself for me, to dye in my place and stead; So that I am now reconciled thereby unto God, who is become my Father and my God.

113. I wonder, Ah I much wonder now, that any man can desire to live any other life, or dye any other death, than to God, and for God.

114. I wonder now, yea I now do very much wonder, that all men do not seek this one thing necessary, so necessary, to give  
O up



up themselves, even all their all unto God, by good works and a holy life, to live to him only by whom they only live, and for whom only, they are and were created.

115. I wonder, Ah I wonder now, that any other life can give, or should give us any, or the least pleasure ; for thus to live in, for, and to God, is only to live : and he that thus lives, lives only, and none but such do live ; for those, and all those that live not unto God, are dead, though they be alive, yea though they do live.

116. The worst of men, and all men, and at all times, wish to dye the death of the righteous, as *Balaam* did ; but few, Ah few, sincerely desire to live the life of the righteous : for if they would they might, and be assured to their eternal and everlasting joy, that if they did so live, they should so dye, and then so live with God, and in God eternally.

117. Ah let us then not only desire, but also earnestly labour, and endeavour so to live in this life, as we would live in the after life, when this life shall be no more ; and to hate sin, and love righteousness now, as those do, and shall then, and as we shall likewise, if we live in God with them ; and he that so loves and hates here, shall ever live in Love for ever hereafter.

118. Let

118. Let us love the Lord heartily in all things and for all things, knowing assuredly, that all things that he doth unto us, are in Love.

119. Therefore if the Lord strike me, I will rejoyce in it, because it is his hand doth it; yea I will therefore mightily rejoyce.

120. What ever the Lord doth unto me, I will rejoyce mightily in it, because he doth it, and because he doth it unto me, therefore I know it is best for me, and I know that his end in it, is, to make me to rejoyce.

121. Strike then, O Lord, strike, strike and spare not, either on my body, or Soul, goods, or good name, when thou wilt, where thou wilt, and in what manner soever thou wilt, I am ready, most ready, and most willing to praise thee, to laud, extol, and magnifie thee, and to declare that so I would have it, yea that I would only have it so; for thou knowest, O Lord, my heart, and therefore that with my heart I heartily desire to be, and have, what thou wilt have me to have and to be, thy will, O God, thy good will, and not mine, let be always done, in me, and upon me.

122. I desire to live in God only, that I may only live to and for his glory.

123. To glorifie God, is true glory, the glory only which is true.

300      *Spiritual Contemplations.*

124. To possess God is true riches, the riches only which is true.

125. To get God is to get all; for all things else are nothing, nothing, yea nothing at all.

126. To be with God is to be free; for all things, Lord, are still in thee.

127. Thou art that all, that only all, that ever was, and ever shall.

128. I have nothing wherein to boast, but in the Love and Mercies of my God, and of his Mercies and Love I am resolved ever to boast.

129. He that possesseth God, possesseth all things that he would possess, and careth not, nor asketh not, nor regardeth not any other possessions.

130. He that feareth God rightly, feareth no other fears, how dreadful or fearful soever they be, no not his many great fearful sins, nor death the King of terrors and fears.

131. He that enjoyeth God, hath all the joyes he would enjoy, or can desire to have; for to him, God is much more by much than all, and above all things that can be enjoyed.

132. He that loveth God truly and rightly, hath all that he loveth, because he loveth nothing like him, or in comparison of him.

him, either in Heaven above, or on the Earth beneath.

133. He that pleaseth God by walking wellpleasing before him, hath, and he can desire no other pleasures, for to keep his Laws is all his delight, and the only thing that bringeth joy to his heart, and that feasteth his Soul, with marrow and fatness, yea with all pleasant things.

134. He that thus giveth up himself to God, and acknowledgeth him for his all, shall have of him (here) as well as hereafter, much, I say much above all that he is able to ask or think.

135. He that only willeth Gods will, hath always his own will at all times, in all places and conditions.

136. He that giveth himself to God, may be sure that God hath given himself unto him more sure, and therefore all that God hath is his.

137. He that would no other good but God, hath God, and therefore all good; for he that hath God sure, hath all things else sure he may be sure, for in him are all things, and from him come all things, therefore to him alone, and unto none else be only all honour, and all glory for ever and for ever.

138. Ah what a blessed, yea most blessed  
O 3 Heaven

302 *Spiritual Contemplations.*

Heaven is it to walk in the ways of God, which will assuredly lead us, and bring us to the Heaven of Heaven in Heaven.

139. To possess God, we must dispossess our selves of our selves.

140. To be filled with God, we must empty our selves of our whole selves.

141. To have God, we must hate our selves, that is all, even all, that is not of God.

142. To see God, we must put out our own eyes, and not see with them, but with his eye only, only with his.

143. To feel God, he must be in us, and we must be in him.

144. To know God, we must first know our selves, as we are in our selves, then, Ah then shall we have our eyes opened to see him, and know him as he is to be known and seen, which is by faith from love.

145. To hear God, we must resolve to be obedient unto him, then shall we surely hear his sweet still voice, even of his own spirit within us, saying, Son be of good chear, thy sins are forgiven thee, I am thy God, and I will be thy God and thy guide, for ever and for ever.

146. To fear God, is to walk uprightly in all his ways, esteeming them all holy, just and good.

147. How,

147. How, Ah how doth the heart of a Child of God open and shut, pant and gape, hunger and thirst, grieve and groan after the goodness of God, which is after his likeness, to be like him; for it cannot else be satisfied, no not with all things, not with Heavens all, or that is on the earth, for God only is all his good.

148. I had much rather by much, have the grace to please God, than the grace of spiritual comfort; rather have the grace of Sanctification, than of Consolation.

149. Let me get and keep my God with the loss of all, and I will account it no loss, I say no loss at all.

150. The worlds all is nothing, I say nothing at all, to God our all, who is only all, even all only that is, or can be desired.

151. Surely, surely, the very soul of Religion is to serve God sincerely, and heartily with our whole hearts and souls.

152. For a little, Ah for a very little which we give to God, he giveth much to us, let us not be niggards then, if we will, or desire to have him bountifull unto us, and recompence our little with his much, our small with his all.

153. No man, surely no man ever lost or repented for giving too much to God, or for doing too much for him, for every mite we

rightly give, a Talent at least we shall receive, thus to love and fear the Lord in truth, is true wisdom.

154. Ah the happiness, the unspeakable great and true happiness to possess God, and to be possessed by him ; if then so great here, Ah how great shall it be, and will it be hereafter, if the beginning here bring such unspeakable joys , how unspeakable will they be when begun there, where we know they will never pass away, or have an end.

155. I had much rather by much, have God with me and in me, and feel it, and know it, and have nothing else, than to have him and not feel him, and have all that my heart doth or can else desire.

156. When, Ah when I am in his presence, I am so satisfied to the full, that I ask after no other satisfaction, all other things are not regarded, no nor thought on, but thought altogether unworthy to be thought on, or in the least regarded.

157. Possess then, Ah possess then, O God, my God, who art all my good, my whole heart, mind, thoughts and affections, that I may be all thine, and none but thine, always thine, and ever thine, even wholly thine, until that thou hast made me such as thou wilt have me to be, which is holy as thou art holy, pure and perfect as thou, O  
God,



God, art, even in all things, in some measure like unto thee, so be it, O Lord God, so be it, *Amen*, and *Amen*.

---

*In Bourdeaux, Anno 1659.*

1. **I**F thou art, O God, my God, I am sure thou wilt be my guide, and if thou art my guide, O God, I am sure thou art my God.

2. If, O God, thou goest with me, I am sure that all will go well with me; but if thou goest not with me, I am sure that whatever I do will be ill with me, and for me.

3. If thou art mine, O God, if thou art mine, I am sure I am and shall be ever thine; but if thou art not mine, so sure, even so sure it is that I am not thine.

4. If I have thee, O God, for my God, I have all I need to have, but if I have thee not, I have nothing, (thou knowest) of all that I desire and crave.

5. Let me then so find thee, that I may feel thee in me, and feeling, may rejoyce with that unspeakable joy, which they only  
O 5 feel

306 *Spiritual Contemplations.*

feel and find, that have found thee and fed on thee.

6. Let all things else what ever they be, pass away, do but thou, O God, with thine own spirit abide in me, I say ever abide in me; and I shall I am sure rejoyce and be glad that they be all banisht what ever they be, and that it be said of them all they are not, they are not at all.

7. Let me then, O God my God, so have thee, possess thee, find, feel, and enjoy thee, that my heart may be always upright before thee, and transform'd, and conform'd like unto thee, even according to thine own heart, holy, pure, perfect, spotless and unblameable, that thou mayest henceforth and for ever, always and ever, own me for thine own.

8. I love truth in all things, it is only truth that makes all things unto me lovely; for where truth is, there we may safely and truly say that God is, for God is truth.

9. Let, O God, always truth abide in me, and I in truth.

10. Truth is my joy, truth is my delight, truth is my food, truth is my life, truth is to me a continual feast of myrrh, mirth and gladness; truth always gladdeth my heart, and makes it to rebound upward, to skip and leap as a Kid on the Mountains, and as a Lamb on the Hills.

11. Truth

11. Truth is to me as a pretious Oyntment, an eye salve, it is a healing and a comforting to me always.

12. Truth brings down (as it were) Heaven unto me, and carrys me up again into it.

13. Truth speaks loud in the ears of my soul, and fills it with joy, and continual and abundant rejoycings.

14. Truth warmeth my heart at all times, keepeth the fire of love, joy and peace alive that it never goeth out.

15. Truth is a Balm to heal all sores, to fill up all scarrs, to make us without blemish, fair and beautifull.

16. Truth never grows old, but is always young, strong and tender, it keeps us fast to him, and him fast to us, whom only we desire to hold fast, and never to let go.

17. Truth hath power to weaken all that is amiss in us, to bring it under until it be conquered finally, and destroyed totally.

18. Truth inflames our hearts, that they are as a fire newly kindled, which cannot easily be quenched.

19. Truth aboundeth over all, and makes us to abound likewise, so that we know both how to want and how to abound.

20. Truth

20. Truth inableth to go beyond all things, for truth bringeth us home to possess all things, even to possess God, the God and giver of all things, who is truth.

21. By truth we are inabled to lead new lives, and to have holy affections frequent in us, our hearts being set on earth.

22. Truth is lovely, amiable, beautiful, desirable, as the finest gold that cannot be finer.

23. Truth maketh us (unlovely) lovely, beautiful, bright, shining, transparent and glorious; being a beam, a spark, a coal, a little light of that great light, in whom we are comprehended, but cannot, Ah cannot comprehend, for he is altogether incomprehensible.

24. Truth makes us always lovely, fair and beautiful in his eyes, who can behold no falsity, no evil.

25. Truth is that mantle to cover our many infirmities, and to make us that with boldness we may approach that glorious Sun, and not be burnt, that glorious day, and partake of its glory, that will cloud and eclipse the errours that are yet in us, and make us to feel and to know that we are bound up in this blessed mantle with his hand that will take care over us and for us, that no evil any more hurt us.

26. Ah

26. Ah God; the God of truth, and my God, let this truth of thine never depart from me, nor I from it; let me shine in it more and more, that I may be resplendent and glorious, always shining in thy sight, that thou mayest delight to look upon me, to love me, and to honour me, making me thy delight, in and through the Son of thy love, and the Saviour and Redeemer of my soul, Jesus Christ the Righteous; let my heart be always a heart of truth, a true heart of truth, serving thee unfeignedly, and doing always all that I do in truth, from love.

27. When God is present, there is present all good, for all good is in God, and from him proceedeth nothing but good, he being the best, the chief and the only good.

28. Accordingly as we enjoy God, our joys abound, increase or decrease.

29. When we possess him, whatever other things we possess, we possess them not, whatever else we hear, we hear not, whatever else we see we see not, whatever else we be, we are as if we were not, he being the souls all, even all that it wills, would, love, or desires, the soul is so glued to him, that it cannot be taken off by any thing that is either in heaven above, or on earth below.

30. Who

### 310 *Spiritual Contemplations.*

30. Who can, ah who can recount, express, tell, or set forth the gracious, magnificent, transcendent, bountiful bountifulness of our God in Jesus Christ; its height is too high, its breadth is too broad, its length is too long, and its depth is too deep. As it is only his own Spirit that can tell what is in his mind for our good, so it is only they, they only that possess his Spirit that can comprehend in some measure the sweet Sweets that he gives, that he pours and shewres down into the hearts of his beloved ones.

31. *The joys of heaven are far above,  
Unto all those that truly love,  
Than all else be, that we do know,  
That we taste, that we feel, that we see.*

32. *Go on, go on, O God; go on,  
To give me thy beloved Son;  
Let him be mine, let me be his,  
For he's my joy, my peace, and blifs.*

33. *Let me in him, and he in me  
Be alwayes seen to live and be,  
Then when this all shall pass away,  
My soul with him shall ever stay.*

34. It is unto thee, O Christ, that I come to have of thy self, thy self.

35. *Let the world and devil use all their skill.  
I am sure my God will be with me still.*

36. I am sure that God will fit and prepare me for all trials and afflictions whatsoever, either before or in the trial of affliction.

37. Ah Lord, I beseech thee give me this grace, that I may desire grace, pray for grace, and prize grace here on earth, as I do and shall do glory hereafter in heaven, for I know that he that hath not grace here, shall not have glory hereafter; and the more grace here, the more glory hereafter.

38. If then I live the life of grace here, I am as sure I shall live the life of glory hereafter.

39. Methinks it is much too low a thing for a Christian to desire any thing, either here or hereafter for himself alone. If I desire any thing here, methinks it is chiefly for others, most of all for others to refresh and comfort them. I desire to have, that I may have to give; as for my self, any condition, I praise God, would now fully please me, would now fully content me; yea, I am fully perswaded that any bitter, yea, all bitters would be to me sweet: in poverty, I should find riches, in banishment liberty, in dishonour honour, in contempt applause, in being despised rejoyce; and though I had nothing, yet methinks I should enjoy all things.

40. My



40. My God knows how much I desire heaven, but more for his sake than for my own sake, he knoweth, that knoweth all the secrets of my heart, that with my heart and soul I love him more (much by much) than my self. I am so unlovely to my self, that I cannot, that I dare not love my self but in subordination to him, and for him, that I may praise him, that I may prize him, that I may fear him, that I may love him, ah that I may love him, obey him, and adore him.

41. To love God I am unfit, I am unworthy, because I cannot, ah because I cannot love him as I would, as I should. Indeed, if thus it were possible for me to love him, ah how would I delight even in my own love, and love my self, if that I had such a heart according to his heart, to love him only with my whole heart, even with a holy heart.

42. But I find my heart so dull, so dead, so cold, so benumm'd, so Icy and Frozen, that there is not that heat left within me (of love) as I would, as I desire, and as I should have for my God, for my good, for my heaven, for my bliss, for my rest, for my peace, and for my only joy, all which is my God.

43. Ah

desire  
or my  
h all  
heart  
uch)  
self,  
self  
him,  
him,  
im,  
a-  
an-  
an-  
ve  
y  
d  
e  
a

43. Ah my Love, thou art altogether unlovely, because thou dost not, and because thou canst not love as thou shouldst what thou shouldst love, and because thou lovest so much too much what thou shouldst not love (thy self) thy unlovely loveless self.

44. Ah Lord, my Lord, it is thee, it is thee that my Soul with all my heart would love, and would if it could love none else, love none besides, in comparison of thee; and thou knowest, O Lord my God, I desire sincerely, and would be filled with this grace of Love; but for thee alone, alone for thee, for thee, my God, my God, who art to me only lovely; let I beseech thee all other love that is disordinate decrease, that loving these less, I may love thee more; love thee so as thou requirest and deservest, that is, above all things in heaven above, or on earth below.

45. I know, O Lord, that thou art with me of a truth, because thy truth is with me, that is, in me of a very truth.

46. Love from God fills our hearts with sincere and true love for God, or God's love to us fills us with love for him, his love sweetly constraineth us.

47. Ah how light, how light is that heart that is emptied of all sin, being unburdened of that intolerable burthen; for if a wounded

ed heart cannot be born, ah then when such a heart is made whole, it must needs bring ease, refreshing, comfort and unspeakable joy.

48. When God is in the heart it may be seen in the face, and perceived by the words that come out of the mouth ; such a lustre is on the whole Man , both within and without, when the presence of God by his Spirit is within, he is surely beautifull in the eyes of all beholders that delight and desire to behold the face of God in Jesus Christ, the very Majesty of God (in some sort) is on such a Soul, and through the glorious light of Christ's gracious face his face doth shine in the sight of God, and all good men.

49. I will make no condition with thee, O God, but only this, that is, to love thee only in all conditions as my God, and my only good.

50. Ah Lord, I most unfeignedly and humbly beseech thee let me never taste of this bitter bitter, that is, to find any sin sweet.

51. *But let all sin, even all, oh all,  
Be unto me as wormwood and gall.*

52. Ah Lord, I humbly beseech thee never suffer the remembrance of the former pleasures of sin to please me, but let their remembrance be altogether displeasing, hatefull

full and detestable, and to be delivered from them ; let it be unto me as the deliverance from Death, and from Hell.

53. Let the fire of thy grace quench totally the heat and fire of all and every lust, finfull and disordinate affection, that I may henceforth burn only in the fire of Love to thy Laws.

54. The true Life of God in a Christian is most of all and plainest seen by his hatred to all evil and sin, and by his unfeigned, sincere, ardent, and continual Love to all that is good ; he loves all that is good in all ; to see it though afar off, to hear it spoken of by any whatsoever ; but to find it in himself most of all joys and satisfies him ; to see any evil committed, or to hear any evil spoken by any, troubles and afflicts him ; such is his Antipathy against it, that he will not give it the least healing, or parley, no nor cast the least glance of an eye to favour it, it is abominable to him in thought, word, and deed, and in all its circumstances, even in all. And as well hath the whole man all the faculties of the Soul, hatred to the least circumstance of all ill, as well as to the greatest ; but the degree and measure, is according to the measure and degree, or nature of the ill, but it's alike hated (sincerely) as well the very least as the very greatest of all.

all. And in the same manner and measure is his unfeigned Love to all that is good ; he thanks, and praiseth and prizeth God, for good thoughts, as heartily and sincerely, as for good words, or actions, because he as plainly seeth the true Love of God in the very least particular, as in the very greatest. And 'tis the Love of God, which is his presence in Love, that makes his Soul to leap within him, with joy. When that the Soul sees his God, it sees all his good, his Heaven, his Bliss, his Peace, his Love, his Joy, his Rest, his whole and only Delight, Contentment and Comfort ; But in the most good he sees him most, and therefore desireth to do the most good that ever was done, or is possible to be done, and therein he is best pleased, because that pleaseth his God best, and to please him is his only pleasure, all his pleasure, joy and delight only ; it is his Heaven, and therefore he makes it his only happiness.

55. Ah God my God, and my only good, let it be I most humbly and unfeignedly beseech thee in Jesus Christ, always thus with me, that my soul may be satisfied, may be solaced, may be refreshed and comforted, by thy living in me, and by my living always in thee, and unto thee, to thine eternal honour, praise and glory, for thine own glorious

rious and holy names sake, give me this grace, that I may live this life here on Earth, until I come to live that life, that I shall after this is ended, live with thee in Heaven. So be it, Lord, So be it. *Amen. Amen.*

56. *Ah how happy, thrice happy are we,  
Who both tast, know, feel, find savour, & see  
That thou livest in us, and that we live  
in thee.*

57. Empty me, O Lord, of all, even of all, that I may be fit to receive, and be filled with thy fulness, even with thy blessed most blessed self, the Ocean and Sea of all goodness.

58. As long as we are full, or in part filled with world, flesh, or self, so much less room there is for God; for when a Vessel is full, it can receive nothing, and according to the measure it's empty, it is capable to receive.

59. How then, Ah how then should we labour to empty our hearts of all that is not of God, that we may be filled only with God, with God only, and always be thus empty, that we may be thus always filled; for it's clear according to the measure we are empty, we are capable to receive, and we shall receive from God, of his blessed fulness, of unspeakable joys and pleasure, if we are willing and labour earnestly and sincerely  
ly

ly to empty our selves of our selves, and of all fleshly worldly pleasures and joys, which are but meer fancies, vanities, fooleries and toyes.

60. Ah Lord God, the Fountain and the Ocean, that can never be emptied; empty I most humbly and unfeignedly beseech thee, in the name and for the merits of thy Son and my Saviour Jesus Christ, my heart of all things, even of all, what ever it be that is not according to thy heart, that is not of thee, that I may pant and gape, hunger and thirst, long and desire, to be filled with thee alone, alone with thee, with thee, who art only desirable, and to be desired only; grant that all the Worlds all, may be more and more unto me nothing, even nothing at all, that thou mayest be all mine, and I all thine, that I may love all things out of thee less, and less dayly, and thee, O God, more and more, untill I so love thee as it may not be possible for me to love thee more, that my Love may cause me so to sink into thee, as I may see my self in thee and thee in me, yea that I may be so swallowed up into thee, that I may not be mine but thine, not mine own at all, but thine own all, even all thine. Now henceforth, and for ever more. So be it Lord, So be it, *Amen, Amen.*



61. The greatest gift that God can give us, is himself by Christ, and then Faith to believe it; a heart to love him and rejoyce in it, and to praise him continually for it.

62. And this will work in us unfeigned sincere ardent true Love, which will cast out all fear of doubting, and work in us a true fear, not to offend or grieve him any more, seeing he hath given us himself, to make us his for ever and for ever.

63. The greatest gift that God gives man here on Earth, is, to ascertain and assure him, by his own Spirit, that he hath and will give him himself, for ever hereafter, to behold his face in Heaven, and that we are his, and shall be his for ever.

64. Ah Lord God, I beseech thee augment and increase my Faith, that it may remove the mountains of my sins altogether out of my sight, that they may never shadow thy graces in me any more; but that I may always say, as now thine own Spirit in me causeth me to say sweetly, and boldly, that thou art mine, and I am thine, that so I may in all needs, wants, crosses, and afflictions whatsoever (say) I have enough, I shall not want, I cannot be poor, because the Lord is my God, and my Portion, for ever and for ever.

•

65. Ah Lord God, let me feel anew and afresh dayly, what I have felt of thy Love and kindness in truth, and know more and more clearly that thou art mine and that I am thine ; let me be still constantly assured that thou art my Lord and my God and that thou wilt never leave me nor forsake me, but wilt live in me for ever and ever.

66. Let all doubts and fears be scattered that Satan may never gather them together to molest or trouble me, that my joy may be full, that I may always joy, in this thy so great Salvation, and be made glad by the light of thy countenance shining upon me, which is better much by much, and cheareth more than any wine.

67. It is a most sweet thing to live free from all sin.

68. To see our selves as we are in our selves, and as we are in Christ ; in our selves black, ugly, deformed, loathsome, filthy and abominable ; but in Christ comely, fair, beautiful, white, clean, pure, bright, delightful and spotless ; to see our selves in our selves darkness, black, thick horrible darkness ; but in Christ transparent, transcendent bright light ; to see our selves in our selves weak, but in Christ strong : to see our selves in our selves barren, but in Christ fruitfull ;

to

to see our selves in our selves very foolishness, but in Christ true Wisdom; to see our selves in our selves loveless, but in Christ lovely; to see our selves in our selves nothing, but in Christ all things; to see our selves in our selves sinners, miserable sinners, members of Satan, heirs of Hell and eternal damnation, but in Christ, Ah in Christ our Christ, without sin, as if we had never sinned, as members of his own glorious body, and coheirs with him of Eternal Life and Glory; thus Faith doth cause us to see our selves, when our eyes are opened.

69. I had much rather by much, have Obedience than any grace of comfort or assurance; I had rather much by much be wholly obedient and want assurance, than have assurance, and fail in any point of obedience.

70. Ah God my God, and my only good, give this grace that I may be wholly obedient unto all thy holy Laws and Divine Commandments; for as thou lookest on it as the best of Sacrifices, so my Soul rejoiceth more in it, than in all graces; for methinks it comprehends all graces to be obedient from true sincere unfeigned Love. Such a one would be wholly holy, do thy whole and holy will always; for such a Soul  
P makes

makes the keeping of thy Commandments the only joy of his heart, and the solace of his Soul.

71. What, Ah what a sweet most sweet condition is it to live in God only,\* and to see our selves in him; for then the heart desires nothing else, nor the mind minds nothing else, nor the will chuse any thing else, nor the affections love any thing else, nor the Soul cares for any thing else, nay it rejoyceth for that it is thus divorc'd from all things else, and Ah, how it chuseth and desireth thus to be ever, to be ever thus, to joy only in God, and to make God only his joy.

72. The Heart and Soul is then to the World, and to all the things of the World, as a man asleep, he values no more Crowns, Scepters nor Kingdoms, wisdom, strength, beauty, riches, honours or pleasures, than a stock or a stone doth, or can do; he is so senseless, so benum'd, frozen, icy and cold, that he hath no sense or feeling, he is caught up above all these high things here below, and when he doth return to consider them: Ah how low, vain and foolish, doth he account them, nay he maketh not any account of them at all, either great or small.

73. He weeps to see that he hath esteemed them as he hath, and laughs at their fol-

ly that do chuse them for their choice, best  
sovereign and chief good.

74. A Soul in such a condition saith, what  
have I any more to do with such Idols; Ah  
that I could, saith such a Soul, ever enjoy  
my God so, as that all things out of him and  
besides him, might give me no joy.

75. Such a Soul saith, when, and whilst  
I have the best good, the sovereign good,  
take the other he that will; I would, Ah I  
would with my whole heart give all to any,  
so I could give the thoughts of it likewise,  
that it might never more come into my  
thoughts, but that I might be so swallowed  
up in God, as he might only contain me,  
and be all my all.

76. What hath the King more than the  
Beggard, or what is he more? when he is a-  
sleep (as to enjoyment) the Beggard then  
wants nothing of what his heart desireth,  
and the King possesseth nothing then, of all  
that he possesseth, according to the desires  
of his heart, they are then alike, frustrate  
of all things, and possess nothing.

77. Even so it is with the Soul, nay with  
the whole man, when he is drawn in, drown-  
ed, buried, or swallowed up in God, he is  
asleep, yea dead to all things out of God,  
and besides God, and saith, what are all  
these outward, glorious, beautifull Objects,

to those which I did enjoy in God? Ah if I could, if I could always possess these, what would I care for them? they are to me at such times even as if they were not, in comparison of what they are at other times. I can and do now heartily laugh them to scorn, and have them in contempt and derision, my God, my God, is so good, he is so good and so delightfull, as he is now become my whole and my sole delight.

78. Ah if it could be ever thus with me, I am sure I should never want any of these things that the flesh craves, not bread to feed me, not drink to refresh me, not cloaths to cover me, having and possessing the things above; and could they, Ah and could they always be possessed, I think none but mad men and fools, will dare say, that we want any of the things below, though we should want them all. As to me, I am sure I should not find any want, if I could be always, as I have been sometimes.

79. But, O Lord, I praise thee, O Lord I mightily prize and praise thee, that I am content with thy will, that is, yet to live in this Bacca, in this Wilderness, and in this Valley of Tears as long as thou wilt; yea, I am so content, that I pray heartily with my whole heart, Let thy will be done on me wholly as thou wilt, and not as I will or would,

would, I desire to be only, only to be what thou wilt have me to be, thine, O Lord, thine, and not my will be done, until thy Kingdom come, *Amen, Amen.* So be it, Lord, so be it. *Amen, Amen.*

80. To have all things and not to have God sure, is to have nothing sure; to possess all things and not to possess God, is to possess nothing; all things besides God are vanity, foolishness, nothingness, will flye from us and leave us for ever, even then, and when we have most need of help, succour and defence, but God will leave us never. If we be his, he will surely stand by us, defend us, assist us, and give us all that we shall stand in need of, yea, much above what we can ask or think.

81. The very least mercy or blessing, either on body or soul, which I have received from God, deserves much more praise, by much, than I am able to give unto God though I should continually praise him, and live continually to his praise: for what am I, poor despicable I, that I should receive any thing from the hand of God! But ah how much less then from the heart of God (in love.)

82. I know, O Lord God, that thou hast regard to my feebleness, to make me strong; to my poverty, despicable poverty, to  
P 3 make



make me rich for ever ; to my nakedness, to cover me with thy most glorious Robes ; to my emptiness, to fill me with thy blessed most blessed self ; to my uncleanness and filthiness, to wash me white and to make me clean ; to my uncomeliness, to make me comely ; to my ugliness, to make me lovely ; to my wretchedness and misery, to make me honourable and blessed ; and to my nothingness, to give me all things for ever and for ever. So be it Lord, so be it.

83. Who can, ah who can measure the earth, fathom the sea, and count the stars in heaven, and yet how much more unable and hard is it to measure ; to comprehend, and understand the height, the depth, the length, and the breadth of the love of God in Christ Jesus our Lord.

84. His goodness is as his greatness, incomprehensibly great.

85. Thy presence, O God, thy presence, makes all things that are bitter, sweet ; and thy absence makes all sweet things bitter.

86. O God, thou givest such gifts to men, that they can see even here in the flesh (by the eye of faith) that which thou hast prepared for them in heaven, that Christ and all his graces and righteousness is theirs, that heaven, and eternal life and glory is theirs for ever and for ever, that their sins are all

all pardoned and done away as if they had never been ; they see all that is to come as if it were already come unto them ; they have already (as it were) what they shall have hereafter, even all those joyes, riches and pleasures that are in God, and therefore they rejoyce even here with unspeakable joy.

87. Faith causeth us to read in that Book that is sealed up (our names written there) and our sins blotted out ; Faith carries us often up into Heaven, even whilst we are here on Earth ; thus Faith can , and thus Faith doth, do all things.

88. Heaven is Heaven, O God, because thou reignest there, and Hell is Hell, because thou reignest not there ; Heaven is all good, because that thou, O God, that art

*See here in some little measure what Heaven is, and what Hell is.*

all good dwellest there, and givest out continually of thy goodness to make them all good (and like thy self) that are there ; Hell is all evil, because that thou, O God, that art all good art not there, for Hell would not be Hell if thou wert there, O God, (in love ; ) it is thy presence that maketh Heaven Heaven, and it is thy absence that Hell is Hell ; Heaven is filled with thy smiles, therefore it is Heaven, Hell is

filled with thy frown : and therefore, ah therefore it is Hell , Heaven is filled with thy love, and therefore it is lovely, Hell is filled with thy hatred, and therefore it is hateful ; Heaven is free of and from all sin, and therefore it is Heaven, Hell is full of all sin, and therefore, ah therefore it is Hell ; Heaven possesseth, O God, the light, that glorious light of thy most glorious countenance, and therefore it is such a most glorious light as cannot be comprehended with darkness ; but Hell is altogether dispossest of thee, O God, who art this light of Heaven, and therefore it is all darkness, even black thick darkness ; Heaven hath always thee, O God, who art not only holy, but holiness, who art not only wise, but wisdom it self, who art not only powerful, but power it self, who hast not only all things, but art all things, and therefore Heaven is such a Heaven as it is, but Hell hath thee not, wherefore it is all sinful, wretched, and miserable ; Heaven is Heaven in Heaven, yea, such a blessed Heaven as it is, because thou hast, O God, blessed it, and Hell is cursed, yea, cursed as it is, because thou hast cursed it from thine eternal ever blessed presence ; They are blessed, and shall be ever blessed that are in Heaven, because they shall ever live with thee, and possess thee,  
O God,

O God, the God and giver of all blessedness, and they are cursed, and shall be ever cursed that are in Hell, because they live not in thee, possess thee not, and are not possessed by thee.

89. Ah Lord God that art this Heavenly Heaven, this light; this glory, this transcendant incomprehensible, glorious light, this blessedness, this full, whole, entire, compleat, and perfect blessedness of all the blessed in glory, this holiness, this love, this most lovely holiness: Give me, I most humbly beseech thee, and unto all thine, such a measure of thine infinite grace, that we may (even here) sink into thee, and be swallowed up by thee, receiving continually grace for grace, and be always altogether fully filled with thy blessed fulness, and be for ever separated and divorced from and out of all things that is not of thee, that we may henceforth lead such holy lives in all our doings, dealings and conversations, so that after this life ended, we may with thee, and in thee, O God, our only good, live that everlasting life of peace, rest, joy, solace, and full contentment that shall never, ah that shall never know end; So be it, O Lord God Almighty, so be it, *Amen* and *Amen*.

90. Ah Lord, give me this grace to hate sin, all sin, though there were no punishment due unto it, and sincerely to love virtue and grace, though there were no reward for it; hate the one, because it is hateful in it self, and love the other, because it is in it self lovely.

91. O Lord, let my love be true for thee, as thine is, I am sure, for me.

92. Let my love, O Lord, be hot for thee, as I am sure thine is for me.

93. Let my love be strong for thee, as I am sure thine is, O Lord, for me.

94. Let my love be sincere for thee, as thine is O my Lord, I am sure, for me.

95. Let my love be continual, O Lord God, for thee, as I am sure thine is, and shall be forever for me.

96. All the things out of God, and besides God, are to a true believer but as husks, but as the shell, but as dry bones, &c. But all things in God are the pith without the husk, are the kernel out of the shell, are as marrow out of the bone; they are truly savory and sweet, much more desirable and to be desired than gold, yea, than much fine gold, and the most pretious pearls.

97. He that is in God, and finds God in him, that is, the life of Christ within him,  
Christ,

Christ, which is holiness, to be writ on his heart, esteemeth himself rich in the greatest poverty ; for he knoweth that all things are his, he still carrieth about with him that unspeakable treasure, that unpusible treasure, that will make him truly rich, wise and honourable to all Eternity, and with this riches he maketh many rich ; though such a one be despised, he mocketh at their laughter and mockings; and sincerely desires and wisheth that they had changed their estates for such an estate as will make them surely and truly for ever rich.

98. He that possesseth the riches of God his spirit, esteemeth the wisdom of the wise (according to the flesh) that is humane fleshly wisdom, to be but meer foolishness, the treasures of the world, though it were even all this worlds treasure, to be but meer trash, and all its honours and pleasures to be but meer emptiness, shadows, outsides, nothing, and can be all fitly compared to nothing, but to nothing.

99. Let me have thee, O God, always, and I will always say as *Jacob* did when he had thee ; *I have all, and I am sure I shall never lack any thing at all, for this life or the life to come, for thou art, O God, more than all, that is either in Heaven above, or on Earth below.*

90. Ah Lord, give me this grace to hate sin, all sin, though there were no punishment due unto it, and sincerely to love virtue and grace, though there were no reward for it; hate the one, because it is hateful in it self, and love the other, because it is in it self lovely.

91. O Lord, let my love be true for thee, as thine is, I am sure, for me.

92. Let my love, O Lord, be hot for thee, as I am sure thine is for me.

93. Let my love be strong for thee, as I am sure thine is, O Lord, for me.

94. Let my love be sincere for thee, as thine is O my Lord, I am sure, for me.

95. Let my love be continual, O Lord God, for thee, as I am sure thine is, and shall be forever for me.

96. All the things out of God, and besides God, are to a true believer but as husks, but as the shell, but as dry bones, &c. But all things in God are the pith without the husk, are the kernel out of the shell, are as marrow out of the bone; they are truly savory and sweet, much more desirable and to be desired than gold, yea, than much fine gold, and the most pretious pearls.

97. He that is in God, and finds God in him, that is, the life of Christ within him, Christ,



Christ, which is holiness, to be writ on his heart, esteemeth himself rich in the greatest poverty ; for he knoweth that all things are his, he still carrieth about with him that unspeakable treasure, that unpusible treasure, that will make him truly rich, wise and honourable to all Eternity, and with this riches he maketh many rich ; though such a one be despised, he mocketh at their laughter and mockings ; and sincerely desires and wisheth that they had changed their estates for such an estate as will make them surely and truly for ever rich.

98. He that possesseth the riches of God his spirit, esteemeth the wisdom of the wise (according to the flesh) that is humane fleshly wisdom, to be but meer foolishness, the treasures of the world, though it were even all this worlds treasure, to be but meer trash, and all its honours and pleasures to be but meer emptiness, shadows, outsides, nothing, and can be all fitly compared to nothing, but to nothing.

99. Let me have thee, O God, always, and I will always say as *Jacob* did when he had thee ; *I have all, and I am sure I shall never lack any thing at all, for this life or the life to come, for thou art, O God, more than all, that is either in Heaven above, or on Earth below.*

100. He that possesseth God thus, hath in some measure Gods likeness, which is holiness within and without, and that bringeth true contentment, and he that is truly contented, wanteth nothing, but possesseth much more by much, than he, (which if it could be) should possess all the whole world, its riches, honours and pleasures: thus the man that liveth in God, knoweth, findeth and feeleth, and therefore rejoyceth with unspeakable joy, and this his joy, as no man knoweth, so no man can take it from him, it is the gift of God, yea it is the gift (God.)

101. What, Ah what heart is able to conceive, or tongue express the joys, Ah the joys, the joys that he enjoyes, that thus enjoyes God, how, how, Ah how doth he rejoyce and triumph, having got such a Victory, having got such a Crown of glory, such a glorious, most glorious Crown put on his head, much finer than the finest gold, and brighter than the clearest Pearl or Diamond: thus faith makes such souls triumph without controul, they are so fully filled with those rivers of pleasures that flow from Gods own right hand.

102. Thou art, O God, thou art, and there is none else, none besides thee. God blessed for ever, give me I most humbly be-  
 ecch

seech thee, if it be agreeable unto thee, those joys continually, that I may, Ah that I may continually fear thee, that I may continually love thee, that I may continually serve thee, and more and more, O Lord, much by much, give up my self, spirit, soul and body unto thee, to worship and to adore thee, the greatness of thy goodness, and the goodness of thy greatness, which is so incomprehensible and without end; Ah Lord, I leave my self with thee, leave thou thy self with me; I desire (thou knowest) never to go from thee, go not then I beseech thee from me, but let me be all thine, and always thine, from this time forth and for ever more, *Amen*, So be it, Lord, so be it, *Amen*, *Amen*.

103. The glory of my glory is, that thou hast O God created me for thine own self, for thine own glory.

104. Swallow me up so in thy self, that all things out of thee and besides thee (O God) who art my best good, may be swallowed up, that is consumed, that all mine may be all thine, and thee and thine mine.

105. I would much rather by much, that God should keep from me the greatest comforts, than not to see and know my failings and fallings.

106. Ah

106. Ah Lord, the sight and knowledge of my failings and fallings, causeth thee to have thoughts of good for me to send me comfort, by restoring me to thy wonted favour, and by giving me repenting grace, pardoning grace, and preserving grace.

107. By seeing my failings and my fallings thou pitiest me, O Lord, because I am in so pitifull a case.

108. Ah Lord, let thine eyes be always open, and watch thou over me, to see me, in what case or condition soever I be.

109. I was indeed, I confess, heretofore ashamed and afraid that thou should'st and did'st see me and know me, I was so vile and filthy, and finding no true love in me for thee, I thought, O Lord, that thou had'st none in thee for me, but that thou did'st hate me, because indeed I was altogether hateful. But now I know (and for which I heartily and sincerely desire ever to praise thee) that thine anger is turned away, and that thine hand is stretched out still over me, to preserve, protect, defend, maintain, and to do me good.

110. So that what I thought was my ill, I now know is my greatest good; that thou see'st me (O God) that thou always see'st me, and I would not but that thou did'st always see me, as well when I am in my sins,

in

in my worst case and condition, as when at the very best, because at the very best thou canst see (I acknowledge and sincerely confess) nothing in me, that thou should'st do any good to me or for me, so bad is my very best, so empty nothing and vile is all mine all. And knowing thee now, O Lord God, by thine own sweet name of love and mercy, I am not (I praise thee) at all afraid; that thou see in me all my sins (past) because thou hast given me a free pardon for them (present sins) because having pardoned those, I am as sure that thou wilt pardon these, neither am I afraid of my sins to come, because I know that thou art never weary of doing good, and that thou never slumbrest nor sleepest, but always watchest over me. Wherefore, O Lord, seeing that thou art become my Lord, and my God, I now most humbly beseech thee to look on me at all times, in all places and things, whatever my failings or my fallings be, to recover me, and comfort me as thou did'st *Peter*; for I know, and firmly through grace believe, that what thou wert, thou art, and wilt be ever unto me a sin pardoning God, a God pardoning all my sins whatsoever: And seeing O God, my God, that thou art such a God as thou art, give me grace, that whatever I do, I may do it to thy Glory,  
for

for thy glory, and never more, Ah never more willingly, wittingly, or knowingly sin against thee, in thought, word or deed, but freely and cheerfully depart hence forth from all iniquity, with my whole heart and soul, even from all both the great and the small, that I may be ever thine, and all thine, from this time forth and for evermore, *Amen.*

111. Thus the Lord brings good out of evil, sweet out of bitter, and gives us (as at this time, unto my poor Soul) new tokens, pledges, and assurances of his old love.

112. Ah Lord, let this thy Love and Kindness, even thy most loving and kind Love, be always had in remembrance of me and cause me to cling to thee, to cleave to thee, to hold thee fast, and never to let thee go, and let me always say, the Lord be praised, the Lord be praised always.

113. Ah Lord, seeing I have so deeply and so sweetly drank of and at this Well of Consolation, let it be in me ever a Well of Living Water, that may never grow dry, that I may always suck at this breast, to refresh my Soul, when I am a thirst.

114. I sincerely confess and profess, were I to spend all my days to praise thee, that the time would be too too short much by much, to shew forth thy loving kindness, and thy Love wherewith thou hast loved me.

me. And therefore my soul praiseth thee<sup>r</sup> and rejoyceth; for that there shall be no end of that time which thou hast, O God, appointed, wherein I shall speak of and sing thy praises; it shall be World without end, that I shall praise thee, O God, the God of my Salvation, and my God.

115. O God, let this mercy be always as fire to heat me, as food to feed me, as drink to refresh me, as wine to comfort me, as cloaths to cloth me, as riches of all sorts to enrich me; let it be to me always all things. Let it not lose its worth nor tast by lying, but let it be always as the Honey-comb, dropping honey to revive and comfort and strengthen me, and that I never forget what a God thou art, and that thou changeest not thou art still the same God, blessed for ever and for ever.

116. Ah Lord, let me never forget these thy mercies, but through grace and the presence of thy holy Spirit, walk worthy of them unto all eternity, through the worthiness, merits and obedience of Jesus Christ, thy only Son, and my alone Saviour and Redeemers sake, Amen.

117. Many times God is so good and gracious, so mercifull and loving unto us, that then, even then, when we fear we shall see his frowns, that he will frown on us when  
we



### 338 *Spiritual Contemplations.*

we come before him , He, to our great astonishment and admiration smiles on us : When we fear that he will strike us with the Rod of his Anger, he embraceth and kisseth us with the kisses of exceeding transcendent Love, when we fear he will be absent, he is then many times most sweetly present, surpassing much by much, all sweets conceivable, as he was at this time to me ; which Ah that I could always bear in mind, that I might henceforth and for ever live as I should live , to his honour and for his glory only.

118. Thus is our God good , that he bringeth us good when we fear evil, and sometimes sheweth us that his goodness is so great towards us , for us, that he mindeth not our evil.

119. Surely when we mind it much, and afflict our selves, and are heartily ashamed and confounded, by reason of our weaknesses, failings, and imperfections, he sheweth that he will not punish us , when we do as it were thus freely and severely punish our selves ; he knoweth of what we are made, and that we are but dust, and yet he delighteth that we love him, fear him, praise him, praise him and believe him, and make him and his Love all our delight and joy.

120. Ah Lord, suffer me never more to requite this thy exceeding great kindness, with the least, or any unkindness; but that I may henceforth walk before thee circumspectly and wisely, with a heedfull, watchfull, carefull care, doing always thy will, with my whole heart, mind and will.

121. When a Soul sees himself free from the Love, liking, or allowing of any sin, it sees its self in God, and how it is made partaker of the Divine Nature, that it is a little spark or beam of that glorious Light, which is pure, transparent, bright and clear, and having no mixture, nor no cloud; for sin only brings darkness in the Soul, sin only is the cloud which eclipses the Light of this glorious Sun; sin only darkens and weakens our sight, and our knowledge, and hinders us that we do not, nor cannot see our selves as we are in God; but when that sin is done away totally, that is all Love, liking and allowance; then are the eyes of our understanding opened, and all darkness is swallowed up, done away, and wholly and totally consumed, and we are swallowed up into this Divine Light, by which we are made to see and know our selves as we are in God, a part (as it were) of this Light, even this Light it self in some measure, it is so in us, and we are so in it; we see

see our selves clear and free from all fears and cares, being delivered from them, and having obtained the fulness of knowledge desired, or desirable ; that is, that we are partakers of him that is all purity, all light, all wisdom, all serenity, peace, contentedness and rest, all passions ceasing of desiring more, for all the desires are satisfied, having this knowledge, to see our selves and know our selves to be with him, and in him, which to know, to behold, is to partake of, and this is Eternal Life in us.

122. But when the mind of man (I mean only his thoughts) is on any sin, though never so small, or never so little, if in the least measure consented unto, it robs him at that time, of all his happiness, his sight is darkened, his eyes are so dim, that he cannot look up, sin is so heavy, so devilish, that it presseth the Soul downward, to Hell, to the Devil, which plainly shews its Center, whence it is, and what it is, for the time that it is thus liked, or loved, or but connived at, it metamorphoses the Soul, and makes it instead of being God-like, Spiritual, Knowledge, Light, Purity, Serenity, Peace, Rest, Comfort, Joy, and full contentedness, to be in some measure, Devil-like, darkness; fear, shame, horror, confusion, condemnation, accusation, hanging

ing, yea falling, always downward, and not able in the least measure to look upward, or to hope, or to think, or to believe, this is the nature of sin, and of the man that is in sin, to be heavy, dull, faint, coward, swallowing down, and giving it self up unto all fears, horribly ashamed and confounded, being darkness, even black thick darkness, darkness it self, and miserable ignorance, which I take to be the greatest and forest evil of all, to be deprived of this Heavenly flower, of this Heavens beauty, of knowledge, to see and know our blessed estates, of being in God, and Gods being in us, which is perfect, full, whole, and entire blessedness, therefore the contrary (ignorance,) black thick ignorance, must needs be the contrary, the puddle, the filth, and excrement of Hell, in it self (as it were) entire, full, whole, compleat, and perfect cursedness and misery.

123. Ah Lord God, how great, how transcendent, magnificent, wonderfully, exceeding and unspeakably great is thy bountiful goodness, in giving and forgiving what thou givest, and forgivest, especially unto me, despicable, poor, vile me, the first, chiefest, and greatest of all sinners, and the very worst of the worst of all men: how, Ah how my Soul doth desire

desire unfeignedly at this time to prize and praise thee, I know that thou knowest. And Ah that I could tell and shew forth how and what thou hast at this very time done for me, in opening mine eyes to see and know, and comprehend in some measure, and understand, what it is to be in thee, to partake of thee, and to be swallowed up into thee, and in a little (though very little dark measure) to know thee, but clearly to see, feel and know, that I am comprehended of thee, that is, that thou art mine, and that I am thine; Ah Lord, suffer not I beseech thee, that the ignorance which I am sure that sin brings with it, take away from me this glorious portion of knowledge, to know and feel, and see my self in thee, and that thou art and all thine, mine: Ah Lord, let this light of thine, which is thy self, always shine in me, that by it I may be kept from the black thick darkness, of sin, ignorance and error, and that I may not hence forth walk in those ways which lead unto such deep destruction, as to eclipse, weaken, darken, much less put out or destroy this glorious beam of thy most glorious light, which through thy free, most free grace and mercy in Jesus Christ, thou hast at this time caused so brightly, clearly, transparently, and fully to shine upon me: Ah Lord, let this  
glorious

glorious Light of thine always continue in me, that I may always see my self in thee, and thee in me, and know thee to be mine, and that I am thine, that thereby I may be inabled to tell of, and to set forth thy praises and that thou art such a God as thou art, and to be desired and sought after only, being only the desirable and the desired. And grant that the remembrance of this thy Love and gracious dealing with me at this time, may never be forgotten by me nor slip out of my mind, but that I may always have it in remembrance, that it may be as a strong Tower and Bulwark against all and every temptation, that shall at any time fall upon me, and that hereby I may be made more and more able, to resist every lust and sin, whether in thought, word or deed, to hate it, and fly from it, as the greatest of all evils; as the fire of Hell, and the worm of Conscience, esteeming it the very worst of the worst of the Devil. Let it I most humbly beseech thee, O our Father in Jesus Christ, strengthen and augment my resolution and hatred against all and every sin, as well against the least of all, as the very greatest of all; that I may more and more see all sin to be exceeding sinful, the bane, ruine, destruction, and destroyer of all good, blessedness and happiness. Ah Lord, hear me,

### 344 *Spiritual Contemplations.*

me, and answer me, in Jesus Christ, and continue thus graciously to go along with me, to be always by me, and to watch over me, that no evil at any time, either in thought, word or deed overtake me, or come nigh me to hurt me, to the end I may walk before thee with a perfect and upright heart, doing always all that is right in thy sight, that thou mayest, O Lord, more and more delight in me (the work of thy hand, and in some measure I hope, trust, and believe in Jesus Christ) the joy of thy heart, and that thou wilt graciously own me for thine own, and never be ashamed to be called my God; for Christ my Soul doth and shall always bless thee, and to him, with thine own most glorious Majesty, and Holy Spirit of Grace, the Sanctifier and Comforter, be always and eternally given, Honour, Glory, Power, Might, Majesty, Dominion and Thanksgiving, for ever, and for ever Amen.

124. God he waiteth to be gracious to bring deliverance to his children and servants, as they wait for the grace of deliverance.

125. Thus is our God, good, gracious and merciful, sympathizing with us, in our afflictions, as well as in our comforts.

126. Thus is our God a most gracious God. The God of all grace, and Father of all



all mercies, always doing good, never weary, repenting, or standing still

127. His fountain of Love, favour, grace and mercy, is not only always open for us, but always running over, flowing out to run into us, he is abundant in loving kindness; yea his delight is to be always doing good, he would that we would always ask, that he might always give.

128. It is not possible, but impossible, to be weary speaking unto God, when that we have his Spirit, or to be weary hearing of him speak to us, by the same Spirit.

129. His words are as the droppings of honey, the sweet of all sweets, sweeter much by much than the honey or the honeycomb.

130. The Soul of a right Christian, of a true Believer, doth not, nor cannot desire more favour than to be admitted to speak freely unto God, being fitted by him, and taught by his Spirit what to speak; for then he is sure to hear him, to speak to him again an answer of peace.

131. If it be so delightfull a thing to us here in the flesh (whilst we are as it were so far from him) or at least seeing him far off, so darkly, his back parts only. Ah how comforting, how solacing, how transforming? to see his transcendent glorious face, as he

is to be seen, and to hear his sweet and sacred voice audibly, that we are his, and that he is ours. And when he shall have clothed us with his own likeness, and have made us in some small measure glorious as he is glorious; for we shall then shine in the glory of our head Christ Jesus, putting on his glory.

132. Ah Lord God, be good unto me, and grant that through thine infinite fulness and goodness, I may fill others that are empty with these thine overflowings, wherewith thou hast filled me, that I may feed them with this bread, and with those dainties, wherewith thou hast been pleased so graciously and plentifully to feed me, and that I may by communication, enrich them with this same impuissable treasure, wherewith thou hast now and heretofore enriched my Soul.

133. Let me have nothing, Ah Lord, let me have nothing for my self alone, but let me be always ready and willing, to give unto others, whatsoever it be that thou shalt give to me, to carry to them forthwith whatsoever thou thy self shalt bring me, to make them partakers of all whatsoever thou shalt make me at any time, yea (the best of times) partaker of, that thou givest it unto me when alone, yet grant, O God, that I may e-

steem it as a common gift, that is, to make it common, by giving it freely, liberally and cheerfully, not repugnantly, repiningly or repentingly, as thine, O Lord, as thine, that we may altogether go hand in hand, speaking thy praises and telling of all what ever thou doest for our Souls.

134. Whatever God gives his Children, what condition soever he brings them into, it is intended by him for their advantage and good, therefore they should always rejoyce for all things; for high degree and low degree, for health and sickness, for applause and for contempt and scorn, and not to do as many do, endeavour to turn what God intends for their comforts into sorrowing, cares and heaviness, and say that they are not fit for comforts and joys, as if God knew not what were fit or fittest for them. How is it to be pitied and lamented, and God knows how I pity them and lament for them, that thus turn his good into evil, even to themselves and their very Souls; that is, they labour with might and main, what in them lies, to turn his comforts into discomforts, his peace into war, his smiles into frowns, his joys into sorrowing; to change his intendments for their good (as much as they lyeth) unto their own hurt, should we not be glad when we see and plainly per-

### 346 *Spiritual Contemplations.*

is to be seen, and to hear his sweet and sacred voice audibly, that we are his, and that he is ours. And when he shall have clothed us with his own likeness, and have made us in some small measure glorious as he is glorious; for we shall then shine in the glory of our head Christ Jesus, putting on his glory.

132. Ah Lord God, be good unto me and grant that through thine infinite fulness and goodness, I may fill others that are empty with these thine overflowings, where with thou hast filled me, that I may feed them with this bread, and with those dainties, wherewith thou hast been pleased so graciously and plentifully to feed me, and that I may by communication, enrich them with this same impuissable treasure, where with thou hast now and heretofore enriched my Soul.

133. Let me have nothing, Ah Lord, let me have nothing for my self alone, but let me be always ready and willing, to give unto others, whatsoever it be that thou shalt give to me, to carry to them forthwith whatever thou thy self shalt bring me, to make them partakers of all whatsoever thou shalt make me at any time, yea (the best of times) partaker of, that thou givest it unto me when alone, yet grant, O God, that I may e-

them no

esteem it as a common gift, that is, to make it common, by giving it freely, liberally and cheerfully, not repugnantly, repiningly or repentingly, as thine, O Lord, as thine, that we may altogether go hand in hand, speaking thy praises and telling of all what ever thou doest for our Souls.

134. Whatever God gives his Children, what condition soever he brings them into, it is intended by him for their advantage and good, therefore they should always rejoyce for all things; for high degree and low degree, for health and sickness, for applause and for contempt and scorn, and not to do as many do, endeavour to turn what God intends for their comforts into sorrowing, cares and heaviness, and say that they are not fit for comforts and joys, as if God knew not what were fit or fittest for them. Now is it to be pitied and lamented, and God knows how I pity them and lament for them, that thus turn his good into evil, even themselves and their very Souls; that is, they labour with might and main, what in them lies, to turn his comforts into discomforts, his peace into war, his smiles into frowns, his joys into sorrowing; to change intendments for their good (as much as they may enjoy them lyeth) unto their own hurt, should

ceive that he intends to glad us, and rejoyce when that he intends to fill our cup full of joy, shall we say, Ah God forbid shew me not Heaven yet, give me not a foretast or a foresight of it yet; leave me thus alone, and come not, O God, so nigh me with thy comforts, for thy smiles and thy most lovely and gracious presence overcome me. I would rather thy absence, and thy frowns, for a little space. What, shall we be sorry for that God is so good unto us and say, that he doth us too much good how dare any man choose any condition for himself? how dare any man presume to think, that he knoweth what condition best for him, and be so bold as to say, that contrary condition to that which Gods give him and sends him would be better for him as if God knew not when best to fill us with joys and when with sorrows; and when take the one and the other from us. If he sends me always joys, I will always rejoyce and if he fill me always with sighing and sorrows, I am sure he will fit me for the condition also; and also in it to make me rejoyce: Let the Lord do unto me always what seemeth him good, what he will, not what I will; his will not mine be done, now henceforth and for evermore, *Amen.*

135. Deal with me, O God, the God of my Salvation as thou pleasest, let the Issue of all things be as thou wilt, only give me grace in all things to walk uprightly before thee.

136. If we have, O God, so much cause to serve thee for what we have already received, how much more for that, O Lord, which thou hast promised, and which we know thou wilt surely give us.

137. Ah Lord, let me cling to thee as a sucking Child doth to the breast, for 'tis from thee that I can only suck the milk of consolation, nourishment, strength and comfort.

138. *'Tis thee in us, and us, O Lord, in thee. That doth from all sin ever make us free.*

139. O Lord, the Heaven of Heaven doth not contain thee only, but thou livest also in the lowest hearts of thy Children, as well as in the highest Heavens with thy Servants, *Abraham, Isaac and Jacob.*

140. O Lord, thou knowest that I am content and willing too, to lose much (as to my self) that I may be able to give a little unto others.

141. I would rather write a little for others sakes, then hear much for my own sake only.



142. This loss I have often had, and yet I desire rather much by much, to be always a loser than a gainer, being more others (for the most part) than mine own, for in some measure, and for which I desire Eternally to praise thy name, I have what I would have, and I am sure I shall never lose it.

143. Ah how glad am I when I can glad others, thou, O Lord, knowest the great joys I have, when thou art pleased to use me as a means to make others to rejoyce.

144. When, O Lord, thou fillest me, and then emptiest me (as it were) into others, I account it not emptying but overflowing.

145. *So that by my loss others might but gain,  
I care not what loss soever I sustain.*

146. When, O Lord, thou speakest to the heart, thou preparest, that is, makest the heart fit, to speak fitly and preparedly to thee.

147. Thy tongue, even thine, O Lord, maketh our hearts and our hands, as the pen of a ready writer, always ready to speak or to write.

148. Thy graces, O Lord, many times flow into our Souls as the full Sea with a high Tide, softly and sweetly.

149. But

*Spiritual Contemplations.* 351

149. But Ah, how is the soul beneap'd and muddy, having no pleasantness, when the Tide of thy presence is gone out.

150. Return, O Lord, return, return unto me to fill me, that I may (at least) be as often filled with thine overflowings, as emptied of them by mine own out-goings.

151. Ah that I had thee so, O Lord, as I might always have thee, possess thee so, as I might always joy in these sweet, pleasant and delightfull enjoyments of thy blessed, most blessed presence, which only comforts and contents me.

152. Thy presence, O God, thy presence, thy presence is much more esteemed by me by much, than life, and sweeter ten thousand times ten thousand, than the Honey-comb of any pleasure, more desirable than the finest Gold or most precious Pearls, and to be prefer'd above many Rivers of Wine and Oyl.

153. Heap upon me, O Lord, I beseech thee, heaps upon heaps of these thy favours, and cause these thine overflowings to cover the banks of my barrenness and filthiness, that I may be comely and pleasant in thy sight and esteem.

154. Fill me, O Lord, I beseech thee so full, as that I never grow empty again of thy grace and goodness, of obedience and love.

352 *Spiritual Contemplations.*

155. Warm me so that I never grow cold again, but let this heat of the fire of thy love, burn and consume all the cold Winter frost of the weeds and roots of sin and Corruption, that my soul may be as a pleasant garden for thee, O Lord, my King, and my God to take pleasure in.

156. *Thou hast, O God, thou hast, thou hast,  
in a very great measure,  
Turn'd the Mountains of my sins,  
into a Valley of pleasure.*

157. God is my God, and therefore he will be my God always; so whatever temptations fall on me, I will not fear them, for God who is my God, is stronger than all, and his love is above all, either in Heaven above, or on Earth, or Hell below.

158. He that truly loves all good, must truly hate all evil, for love to good produceth always in all, hatred to evil, for there is a contrary to every thing, as light is contrary to darkness, therefore loving the one (good,) we must and can do no other than hate the other which is the contrary, (evil.)

159. Having our eyes opened, our understandings enlightned, we then see sin in its colours, as it is in it self sinful, and therefore we must hate it, and we can then do no other but hate it, with a perfect, which is sincere hatred, not only leave all sin, but heartily,

heartily, unfeignedly, sincerely, and with our whole hearts, hate all sin, and loath all sin, being changed and brought out of darkness, which is from sin, into the marvelous light of the knowledge of the love of God, we cannot, being cloathed with his nature, loving what he loves (Holiness and Righteousness, but hate what he hates, which is all sin and wickedness, having put Christ Jesus on, we must put the other off, the world, flesh, and Devil, and all their works, sticking to Christ, and holding him fast, we must and will, and can do no other still, than let go our hold to all things out of him and besides him; for according as our love is to the one, so our hatred will be, nay is to the other, they being contraries and opposite one unto another.

160. He that truly loves the ways of God, which is Righteousness, must, doth, and can do no other than hate the ways of the Devil, which is sin, we cannot serve two such Masters, it is impossible to love two such Contraries.

161. By our true, sincere, and unfeigned hatred to the one, we may see and be sure of our unfeigned, sincere, and true love to the other, and if we thus love truly all good, we love God truly, which ought and should assure us that we are beloved of God, yea

that we are his beloved, through Jesus Christ the truly beloved, whom he doth and ever will love truly, and us in him, for his love is not yea and nay unto us, but yea, and in Christ yea and *Amen*.

162. He that hath thee, O God, hath all, and therefore he that wants thee wants all, though he wants nothing else at all.

163. He that possesseth thee, O God, possesseth surely the best possession that is or can be possesst.

164. He that knows thee, O God, hath perfect knowledge, for none doth or can know thee, but from and by thy holy spirit of true wisdom and knowledge, all knowledge and wisdom else to this is meer foolishness.

165. When we are in thee, O God, we are truly free, free from all evil, and filled with all good, for all good is in thee, and comes freely from thee, as the Rivers from the Sea.

166. Wash me, make me clean, O God, in and by Christ, that I may be pure in thy sight, even as gold well refined, without any dross or mixture, perfectly pure, pure in perfection.

167. By giving, we receive, that is, when our hearts are drawn forth sincerely to give what God hath given us, (I mean of spirituals) God gives us what we would have,

have, yea and much above what we did ask or could think.

168. When thus we beg for others, to have, that we may have to give ; Ah how good, gracious and bountiful is the Lord unto us, in giving of us according to our hearts desires, even the very desires of our hearts.

169. When thus we desire grace, to impart it unto others, how agreeable unto God are our desires, how, Ah how doth he regard us, and reward us.

170. When thus we are beggars for others, God maketh us rich with the treasures of Heaven, with that true riches which will make us rich for ever, which is grace here, and glory hereafter.

171. When thus we mind others good and welfare as our own, making their case ours, sympathising with them, both in their good and evil, in their present and future happiness, then we shew forth that we live in God, and that God liveth in us, for where true love is, God is, for love is God, and God is love.

172. When we feel want in our Brethrens wants, and are filled with what they are filled, bearing their burthens of grief and sorrow with them, it shews that we are of one heart, and of one mind, that we are Brethren, if we have thus compassion one of another.

173. And

173. And when we make their joys our joys, it shews plainly that there is one spirit in us, even the spirit of the love of God (which is Christ Jesus our Lord) who leadeth us in his paths, and teacheth us to practise what he hath commanded us, and his Children we are whom we obey, whether of sin unto death, or of Righteousness unto life. By their works ye shall know (as God) who are his.

174. When thus we are unto others what we are unto our selves, it sheweth plainly that we are members of Christs mystical body, and that he is our head.

175. When thus we agree and sympathise in one anothers honour and dishonour, sorrows and joys, we shew forth that we are not two but one, and this oneness sheweth also, that we are one in Christ, that he liveth in us, and that we live in him, that he is ours, and that we are his

176. And when Christ thus owneth us for his own, we may be sure that when he cometh at his second and sudden coming in glory, we shall also appear with him, and be made like him, glorious as he is glorious, though not so glorious.

177. He that thinks any thing more worth than Christ, is not worthy of Christ.

178. He that would not willingly lose all.



all things for him, and for his sake, shall never have him, nor of him partake.

179. He that holds any thing dearer than Christ's love, shall never partake of his love.

180. But he that loveth him above all things, beyond all things, and more than all things, may surely say that he hath all things, for as Christ is above all, God blessed for ever and for ever, so he is all in all unto all those that truly love him.

181. So sure as we would, that he did love us, so sure it is that he doth love us, and more sure much by much, and so much as we would that he did love us, so much he doth love us, and yet much more by much, and so strongly, and continually as we would that he did love us, so doth he, and so will he, even unto the end, for there is, nor never shall be any end of his love, he will love whom he doth love, world without end, for ever and for ever.

182. So sure as we are Gods creatures, so sure is he our God, and so sure as he is the Father of all mercies, so sure is he our Father; and therefore sure it is that we are his dear children, and therefore surely he will be ever unto us a most loving and merciful Father; delighting to do us good, and to make us his very delight, in Jesus Christ, our eldest Brother, blessed Saviour and Redeemer.

183. O

358 *Spiritual Contemplations.*

183. O Lord, I have no good in me but what comes from thee, I say none at all either great or small.

184. From thee, O Lord alone, I have all that I have, therefore me and all mine, I confess and acknowledge is all thine.

185. How weary, Ah how weary am I of my self? and yet not so weary as I would be, because I keep not thy Laws.

186. How loathsome, Ah how loathsome am I to my self, and yet not so much by much as I would be? because I love thee not, O God my God, as I would, and as I should love thee.

187. That God is what he is, is the greatest and chiefest joy of all those that love him, fear him, know him, and have given up themselves unto him.

188. The presence of God (which is Communion with him through his Holy Spirit) is the feast of fat and pleasant things, yea the Feast of Feasts unto that Soul, and every Soul that hath truly tasted of him.

189. In his presence is all joy, unspeakable joy, and from his right hand flow continual pleasures for evermore.

190. The good, and the only good that a soul in God desireth, chooseth, longeth for, and panteth continually after, being ever hungry and a thirst to enjoy, is, in some

some measure to be like him in all things, always to be conformable unto him, to put him on, and that he may never put him off.

191. The goodness of God, is such a souls only goodness; the glory of God is such a souls only glory; the honour of God is such a souls only honour; the wisdom of God is such a souls only wisdom; the riches of God is such a souls only riches; and the love of God is such a souls only love, God being only his, his only good, his only all in all, always: All that is Gods, is dear and near unto him, yea is his dearest and his nearest of all things, either in Heaven above, or on Earth below, his cause such a soul makes his, and his truth and ways he is so wedded unto, as he only joyeth in the remembrance of them, and for that he is by his Holy Spirit thus strictly wedded unto them, having chosen them for his Love, his delight, his refreshings and rejoycings, having his heart in some measure according to Gods heart, and his mind according to the mind of God.

192. All that is in all creatures, both in Heaven above, and here on Earth below, is from God, all their strength is from his strength, all their Power from his Power, all their might from his might, all their wisdom

dom from his wisdom, all their love from his love, and all their loveliness from his loveliness, all their goodness from his goodness, and all their greatness from his greatness, all their riches from his riches, and all their peace from him who is the God of Peace; all their rest from him who is their rest, all their joy from him who is the God of Joy, all happiness, felicity and bliss, from him who is all happiness in himself, and is his own felicity and bliss. Thus from Gods all, all Creatures, Saints and Angels, have their all, and therefore they return unto him always, as all due is, all Honour, Glory, Power, Might, Majesty, Dominion and Thansgiving, for ever, and for ever.

193. Ah God, how great is thy greatness? how good, Ah how good is thy great goodness? how deliciously sweet is thy sweetness? how lovely, Ah how transcendently lovely is thy loveliness? how beautiful, Ah how beautiful is thy beautifulnes? Who, Ah who is a God like unto thee our God, abundant in loving kindness, always doing good.

194. Ah most gracious, and most glorious Lord God, full of all grace and all glory; thou art all fulness of all blessedness, all the blessed are all blessed in thee, even from thy ever blessed blessedness.

195. The

195. The Lord would not give me the World at full, till he had first fully given me Heaven, to the end that I might not love what I should not, but what I should, that I might not love most the less, but the most; that is, having the true knowledge of the worth of Heaven, I might chuse it, prize it, love it, and make it my whole choice, delight and love; for if the Lord had first given me my fill of the World I should doubtless) have satisfied my self therewith, and rested on it, and sought only after it, and not have minded Heaven, nor the things in Heaven; I should have made these low things here below, the highest things in my esteem and choice, and sought no other Heaven than thus to have lived on earth, possessing earthly things.

196. But now, blessed be God for his goodness, though I have earthly things in abundance, I esteem, account and prize them, but as the things of earth, even as dirt, dung and drois, compared with the things of Heaven; yea with those things of Heaven, that God giveth here on earth to those that love him; for he that hath seen, that hath tasted, and that knows the one and the other, must needs acknowledge, confess, and say, Ah how low are all these things here below, when compared with the

the things above, they are all even nothing at all, empty, poor, despicable, poor, low things.

197. The Lord would not suffer me to possess the things of the flesh first, ere he had feasted, refatiated, and satisfied me with the things of the Spirit, with Heavenly and Spiritual things, that I might be able to make a fit choice, to chuse fitly, and now he alone knoweth my desire, my choice, my aim and my end. Let him do all that seemeth him good, his will, and not mine, be done.

198. Ah Lord, make me more and more by much to hate all evil, because it is evil, altogether hateful, and therefore to be hated.

199. But Ah Lord God, let me much more by much love all good, because it is good and only lovely, and therefore only to be loved.

200. Let me hate all evil, because it is not of thee, O Lord, nor from thee, nor according unto thee, but contrary, yea altogether contrary unto thee, and therefore hateful, only hateful, and to be hated only.

201. But let me, Ah Lord, let me love all good and in all, because it is from thee, O God, because it is of thee, and according  
ing

ing unto thee, and therefore lovely, beautiful, desirable, and to be only loved.

202. Let me love only that, O Lord God, which thou lovest, and hate what thou hatest, and as thou lovest and hatest both the one and the other, that is, always, and for ever and for ever.

---

*In Bourdeaux, Anno 1660.*

1. **T**HE happiness of a Christian in this World or in this Life (he makes, as to me) to be strength against all sin, even against all, both great and small, against the lust of the eye, the lust of the flesh, and the pride of life, that he may totally overcome and always all sinfull, worldly, fleshly lustings and affections, so that he commit nor consent unto no evil at all, either great or small, but serve the Lord continually in sincerity and godly simplicity, by all his thoughts, words and actions, doing all good always, that is possible to be done, at least, in his choice, will and desire.

2. The



2. The comfort of a Christian in this life is in purity and holiness of heart, mind, affection and thoughts, endeavouring always with might and main, to his very utmost, that he be not carried away with vain, foolish, fleshly thoughts, cogitations, inclinations, or affections. The more Spiritual, holy, heavenly and the more perfect he is, the more of the Divine Nature he hath, the more of Heavens beauty, glory and happiness is in him; the more he hath of the glorious, beautifull and ever blessed impress of the Image of God in him, which shines forth unto his understanding, comprehension and reason, so irradiously and brightly, that he is comforted, delighted and refreshed, with the very joys and bliss in glory, he is made partaker of those very joys (though but in a small measure) that the Angels and Saints enjoy in Heaven; for such a Soul possesseth God and his glory, and happiness as they do; the difference only is in the measure, or quantity, and not in the certainty or quality, the Saints Cup in Heaven is full to the brim, when given them, and they drink deep of those pleasures and joys which are at God's right hand. But we indeed here, have but a snip, a tast and away, they indeed enjoy these joys always, without the least intermission. But alas our enjoy-

joyment of these joys, are short, but a very little moment, we cannot so comprehend as they do how they are comprehended, we see but darkly and know but in part; however it is the same that they see and know, and so are all things ours as well as theirs, both things present and things to come; for God being our God, we have as much as they have, he being our Portion, theirs is not, nor theirs cannot be greater.

3. Thus is a Saint on Earth perfectly, substantially and effectually in heaven, thou on Earth (at times) and sees and beholds things there, as they are; for a Saints heart which is his better part, and greatest part, is always in Heaven, though his body be on Earth; his affections are above and burn in the fire of Love, always, for the things that are above, are, purity, holiness and love, his meditations and desires are on his God, in his God, and for his God; and thus he dwelleth in God, and God dwelleth in him, which is the sole, entire and compleat comfort and joy of his life and soul, even as it is theirs that enjoy and possess God in Heaven.

4. Put these two together, a Christians happiness and a Christians comfort; for they cannot be separated, yea, there is such a oneness in them, as though they be two, yet they

they seem to be but one ; true one man may abound more in one of them, and the other in another. Now I am sure that there is not the Man alive, nor never will live, that knows the sweet, the worth, and the excellency of them, but will confess and say, that such a man is the only happy man, the comfortable man, the peaceable man, the rich and the honourable man ; Ah man, man, who ever then thou art that shalt be brought by Providence, I mean the Spiritual and most favourable Providence of God to peep here into ; I pray thee, endeavour to pry and look into this perfect Law of Liberty more fully, more clearly, more plainly, than yet thou hast, and thou shalt find what I have exprest, thy self to be even in Heaven, and Heaven to be in thee, though thou art on Earth, to be in God and God to be in thee, which is both men and Angels only good, blis, happiness, comfort, joy and rest, which good Lord for thine only holy names sake in Jesus Christ I most humbly beseech thee cause me more and more to know, to feel, to love and long after, and that it may be my only imployment to find out this incomparable good, this wisdom of wisdom, those joys of all joys, the only true and satisfactory, and to be desired, esteemed, and rejoyced in. Let me then, O God

my

my God, I beseech thee, be sequestred from all things, that tend to please, satisfy, refresh, solace, content or delight the flesh ; for I earnestly would, O God, if thou so wilt, that thou wouldst always be all mine all, (for thou alone thou knowest) O God my God, art only able to satisfy the ambitious and exorbitant covetous desires of my mind, heart and soul ; for it hangs on thee, as thou knowest continually ; let me have thee, O God, let me so have thee, as I may find and feel, that I have nothing else, what ever else I may have. Let me be swallowed up and consumed in thee, yea let me I most humbly beseech thee, be as it were dead and senseless, to all things out of thee, and besides thee, and give me grace, that I may so live to thee here, that I may ever live with thee hereafter, as there, so here, to bless, praise, magnify, laud, honour and extol thy holy, ever holy, most blessed, most great, most gracious, and most glorious name. So be it, Lord, So be it, *Amen, Amen.*

5. A Christians life should be (me thinks) but a good thought, that is, always thinking of God for good, or at the most but as two thoughts, one of Gods Goodness, Love, Mercy and Kindness ; and the other of our own desperate badness, unkindness, ingratitude

itude and misery: Thus even thus (me thinks) we should always be, all the day long, all our days, unto the very end of our lives.

6. According as is our Spiritual warfare (within us) so is our peace, if there be an universal war in all the faculties of the Soul, and members of the body, against all sin, then and only then do we enjoy peace, true peace, full peace, and perfect peace. Wherefore make first a Covenant with thine eyes, that they gaze not abroad, nor look irregularly, or wantonly. Secondly, with thine ears, that thou take no pleasure, but avoid to hear all vain, idle, foolish or sinful talk. Thirdly, with thine hands, that they touch no unclean thing, that is, that they serve not as an instrument (at any time) to do any evil. Fourthly, with thy feet, that they carry thee not to do the thing at any time, that is not altogether right in Gods sight and esteem. Fifthly, with thy tongue, that thou speak not vainly, lightly, idly, foolishly, hurtfully, slanderously or sinfully. But that which shall honour thy God, edifie thee here, and comfort thine own soul, and give thee joy in the day of the Lord Jesus Christ. Sixthly, with thy mind, that thou mind only the things of God, and what are according to his mind. Seventhly, with

with thy heart, that thou love not, seek not; choose not, prize not any other thing, than what is according to Gods heart. Eightly, with all thy affections, to love what God loveth, and to hate what God hateth, and as he loveth and hateth them in sincerity and truth continually. Ninthly and lastly, but not the least, with thy thoughts, to suffer no evil, vain, idle, foolish gadding worldly affection to settle it self there a moment, keep out all things thence, but thy God, and the serious thoughts of his goodness, and of thine own badness, of his mercy, and of thine own misery, of his Heaven, and of thine own Hell, of his glory, and of thine own shame, of his beauty, and of thine own deformity and ugliness, of his light, and of thine own darkness, of his fulness, and of thine own emptiness, of his fruitfulness, and of thine own barrenness, of his power, and of thine own weakness, of his Wisdom, and of thine own foolishness, of his Patience, and of thine own frowardness and peevishness; in a word of his riches, which is above all, over all, and more than all things much by much, either in Heaven above or Earth beneath, and of thine own despicable poverty and nothingness at all, only a sinful nothing, or nothing but sin.

7. If thus thou endeavourest to keep out all things (but God and his ways) out of all thy thoughts always, thou shalt I promise thee live such a peaceable, quiet, comfortable, sanctified, holy blessed life, as is unutterable, unexpressible; for as thy thoughts are, so will be thy comforts, or discomforts, thy joys and rejoycings, or thy reproaches and bewaylings. Do thou thus draw near to God, and thou shalt find him, and feel him, and perceive him, and see him to draw near unto thee, by his graces here, which will bring thee to possess himself, his Heaven and his Glory for ever hereafter.

8. God doth not give us such a measure of grace here to free us altogether from our Corruptions, infirmities and failings, for these two ends (as I conceive) first, that we be not lifted up above measure, as we should be, and think our selves to be something, and that we are cloathed and rich, and full; God knoweth that it is better for us to see our poverty, nakedness and emptiness, that we may be Inheritors with the Saints in life, of all the promises, both of things present and to come. And not to be shut out of them with the evil Angels, and have our Portion in the Lake of fire and Brimstone world without end. Again, secondly,



condly, If thus we did live at our hearts ease, always without temptations, failings or falls; we should surely with *Peter*, foolishly make Tabernacles here, and not care for any other Heaven; for indeed it would be a Heaven. But not, Ah not such a Heaven as our God hath prepared and provided for us above, where we shall see him as he is to be seen, and know him as he is to be known. If we had here all that we would have, or could desire and crave, we should not with holy Heavenly enlightned Saint *Paul*, desire to be dissolved and to be with Christ, which as he said well, truly and divinely, was much better by much, yea best of all. And if we were not at times tempted, how should we manifest the gifts and graces of Gods spirit in us, as now through grace we do by our fightings, strivings, struglings, wrestlings, contendings in the heat of Zeal, and fire of fervent love in truth, to keep our selves as valiant Combatants and holy Lists of his Divine and blessed Laws and ways, not flinching at all, or drawing back in the least, or moving a foot. But standing it out to the very last breath against all our spiritual Enemies and Adversaries, within and without, of Devils Lusts, worlds Lusts, and fleshly Lusts and Corruptions. And here, by constant and

faithful engagements in this holy war, in this spiritual combate, in this Angelical fight, for the honour and glory of the Eternal God, the King of Kings, and Lord of lords, we are confirmed, assured, strengthened, and settled by the whispers and sweet voice of his holy spirit within us, to our Souls and Consciences, that we shall in due time be made through his strength and continual assistance more than Conquerors; and shall at last sit down and rest in peace Triumphantly, with the Patriarchs, Prophets, Apostles, Martyrs and Saints, wearing for ever the Crown of Victory and Glory, in Glory, and be arrayed with the long white robes of Christs righteousness, worthiness, merits and obedience, and ever live with him and his bliss, enjoying for ever and ever his presence, his Heaven, yea himself, who is the bliss of all bliss, the Top and Crown of all joy; the Heaven of Heaven in Heaven, and the glory, beauty, splendor, and sublimity of Glory in Glory.

9. See then, and consider how much better doth God deal with us, and carve to us, than we can or would for our selves. how much, Ah how much better is he to us and for us, then we would be to and for our selves, how much more over and above hath he prepared for us, and will surely

give us, than we are able to ask, than we are able to think ; wherefore let us learn to let him alone, and pray him to deal with us, and do for us, as seemeth him good ; and always say in all things, so Lord, so would I have it, seeing thou wilt have it so.

10. I also conceive that God suffers us to fall at times for this end, or the like, that by our fall, we may learn and be made to stand the faster, to rise the higher, and to stick the closer unto him, who only is able to hold us up, and to keep us from falling ; me thinks if we did not sometimes fall, not that I desire to fall or stumble at all, neither to sin in the least, to have grace abound ; but me thinks if we did not at times fall, we should not see his Fatherly love so clearly, so greatly, in taking care of us to preserve us, by protecting of us from greater evils and dangers ; for when he hath lifted us up again, after we have fallen, Ah how do we cling to him, how do we hold him fast, how do we endeavour to have him always in our sight, and how do we cry after him, when we perceive any evil of affliction or temptation to be nigh us ; and how do we cast our selves down before him at his feet, and bewail our infirmities and weaknesses, begging strength from him to support and keep us up ; how do we wonder and are astonisht to

see the fire of his wrath kindled against the wicked, and against evil doers, and yet that such wicked evil doers (as we are) are not consumed ; to see fire in the bush, and yet the bush not burnt.

11. Thus we may plainly see that God seeth all to be good for us, yea best of all, which he sendeth us, causing every thing to work together for our good. Ah, seeing then that his love, mercy, and goodness is such, and so great for us, let us always mightily praise him, and prize him at the very highest price, and give up our spirits, souls and bodies to live to him, and for him, and unto, and for his praise, honour and glory, it being our glory and our honour, our happiness, and our bliss that he is such a God as he is ; To him alone therefore be given always, all honour, glory, and praise, for ever and for ever.

12. Laying out, is laying up ; laying out of earthly treasure on earth, with a heavenly heart, is to lay up heavenly treasure in Heaven, according to Gods words, and his heart.

13. God giveth unto his Children, of his own strength to overcome as it were (himself) he delighteth to be (as it were) overcome by them. And to make us more than Conquerours. \*

14. Ah

14. Ah the mercy, the mercy and bounty of God and the misery of man, that God being such a God as he is, should notwithstanding continue to do so much for man, and man nevertheless continue continually to do so much against his God, I say against his God, even then, when he knoweth God to be his God.

156. Ah Lord, how is it that thou should'st take pleasure to mind us so much as thou dost, although thou knowest well our evil minds, and how little we mind thee; and although thou tellest us by thine own spirit, how that we are near and dear unto thee, even always in thy mind and heart, to do us good for ever and for ever. Ah how great is our misery to have such depraved natures, and such Devil-like hearts, to pay thy merciful kindness with such high unkindness and ingratitude, to thee who art our only good.

16. How is it, O Lord, that thou takest such continual care and pains (as it were) and art at so much cost, to overcome us with thy loving kindness, and yet we remain so brutish and senseless, stupid and unkind, that we will not (but refuse) to be overcome.

17. Ah the misery, the misery of man, who is never weary, nor would never be weary

weary of doing evil, yea all manner of evil against his most kind and loving Lord and God, who is so good to him, as he is never weary nor repents of doing of him good, notwithstanding his continual doing of evil, or doing of all evil continually.

18. A good heart giveth unto the Lord freely, cheerfully, willingly and rejoycingly, of all that he hath, and always acknowledgeth, and saith, of thine own, O Lord, I will and do give thee.

19. When that the Lord giveth unto such a soul Grace, he giveth him Glory; when he giveth him outward things, he praiseth him, and enlargeth his bowels of compassion unto the Saints.

20. Such hearts desire mightily, largeness of heart, or large hearts, to give according to what they receive, whether it be Spirituall or Temporall, nothing is so near or dear unto them, as the work of the Lord, which is to do his will in all things, from the very highest of Grace, to the very lowest of things in Nature.

21. Ah Lord God, let me always bear thee in mind, when ever I mind, that is, think on any thing.

22. Let me, O Lord, I most humbly and unfeignedly beseech thee, do every thing that I do, as knowing and remembering,

bring, that thou seest and knowest all the thoughts of my heart, and writest down all my words, and works on thy blessed book of remembrance.

23. Let me do all that I do before men, as before thee, O God my God, knowing that thou seest it and hearest it.

24. And all that I take in hand to do, O God, before thee, Let me do it all, as if all the men in the World did look on me and see it.

25. Notwithstanding the greatness and numberless number of my sins, thy goodness, O God, was so great towards me, as moved thee to have compassion on me, and to pour out thy endless and everlasting love and kindness in mercy upon me.

26. Also, O God, thou causedst my own sins to appear so great and filthy before me, that I was thereby ashamed of my self and confounded before thee.

27. So that seeing my self thus polluted, filthy, abominable, and unclean, yea abominably unclean, I left my self willingly, I hated, and do hate my self truly, and I embraced (through Grace) thy most gracious offers of Grace, Love and Mercy, heartily and unfeignedly, returning unto thee with my whole heart, desiring entirely and sincerely, an entire change from



all evil to all good, from my own evil ways, to thy most blessed ways that are so good, so sweet, so beautiful, so delightful, that since the knowledge of them, my soul hath been often delighted, refreshed, feasted and satisfied in them, and with them.

28. Ah mercy of mercies, that thou wouldest, O God, be pleased thus in mercy to look on me, when I was fit and ripe for all thy Judgments; And when thou mightest justly have poured out the viols of thy wrath and fury upon me with the greatest indignation, that then even then to kindle the flames of Love in my heart, from the continual burnings in thine, O God, in thine, to love; fear, seek, adore, and serve thee unfeignedly with my whole heart; Ah what mercy to this mercy.

29. Continue, O God, that art my God and only good; continue, Ah continue I most humbly beseech thee, to be thus merciful unto me, that I turn not thy Grace into wantonness; but in some measure labour and strive to walk worthy of these thy rich and saving mercies, with which thou hast, and wilt for ever enrich my poor Soul with, and save it.

30. As a natural Father, a Father in the flesh, is, and must be still a Father, and a child, a child, so me thinks it is with God  
our

our Heavenly and Spiritual Father ; he having once begotten us, and we are born again, and are become his children by the Grace of Adoption, Justification and Sanctification, he must be still our Father, and we his children, unto Eternal Salvation. Though we do many times (as fleshly children) not always do the will of their Fathers in the flesh, nor please them always, not satisfie or delight them, nor give them content, yet notwithstanding they are still children, nor they cannot cease to be children, nor their Father to be their Father ; even so, though we do not always do what liketh God our Heavenly Father, but that at times which disliketh him, and displeaseth him, he as a good Father sometimes punisheth us, and sometimes passeth by our failings, without punishment, eyeing what is rest for us, and as a Father he never faileth us, neither will he suffer us to fail of being his children. Once his children and ever his, his for ever, and for ever.

31. Ah Lord God, that art so glorious here in Grace, how transcendently glorious art thou in Glory ? If the Earth be so full of thy Glory, how full is Heaven, O Lord, thy dwelling place, where thou manifestest thy self unto the Saints, and they behold thy beauty and thy glory face to face.

32. If

380     *Spiritual Contemplations.*

32. If thy back parts be so beautiful, to our eyes here in the flesh, how beautiful, Ah how beautiful, O Lord, will thy glorious countenance be unto us in glory? where we shall see thee and know thee as thou art to be known.

33. Thy presence even here, O Lord God, when we have Communion with thee, doth so delight and ravish us, that we had much rather by much be a door-keeper in thy house, be a servant to the meanest of all thy servants, than sit on Thrones and rule among the wicked that keep not thy Laws.

34. I have, O Lord, I confess, abused thy mercies and do therefore acknowledge that thou mayest justly refuse me all mercies.

35. I have walked contrary unto thee, O God, and still do, and therefore I confess that thou mayest justly walk contrary unto me, and give me up to do all the evil, that is in my heart, which is the very greatest of all thy judgments in this life.

36. We are the work of thine hand, we are thine own, and thou mayest justly do with us, all that seemeth good unto thee to do; for what is right in thy sight, O Lord, is just and right, and good.

37. When

37. When the Lord is with us for good, then he hath accepted of us, he is in us, and we are in him, one with him, and he one with us, we as bone of his bone, and flesh of his flesh, and he as bone of our bone, and flesh of our flesh; we are not two but one, yea there is such an oneness, as we are one (in some measure) in all things, and have the same affections for all things, loving what is to be loved, and hating what is to be hated; there is a like purity and no mixture in our choice of good, and in our hatred and abhorrency of evil, (as to the truth and sincerity of it) though much different in the degrees.

38. Thus even thus is man made (in some measure) as God, that is God-like. Thus even thus doth he partake of the holy and Divine Nature of God. Thus even thus doth God himself give of himself unto man, to make man like himself. That man may be satisfied as God is satisfied; but differently thus, God seeing all things in himself, from himself, and man seeing what is of God in him, is of his free gift, from his free Love.

39. That is, to have a heart according to Gods heart, to be-always satisfied in all Gods dealings and doings.

40. All

382 *Spiritual Contemplations.*

40. All that God doth is to have his own will accomplisht and done, and if our will (as it should) be according to his will, then are we well content in and with all that is done; for nothing is done or can be done, but that, and only that which God will have to be done.

41. The honour of all the Saints, is Gods honour, and their glory is to bring him glory, or to glorifie him as the Saints and Angels do in glory.

42. Ah Lord God, let me as the Bee, make honey of the weeds as well as of the flowers, fetch good out of evil, as well as increase and multiply good from good, condemn sin where ever I see it, hate it most where I see it most, speak most against it, when I hear it most spoken for, and let the hearing and seeing of grace in others and from others, begēt more grace in me, and let me lay it up as the Bee doth honey in the hive, for my self to feed on in the winter of temptation and affliction, and that as honey it may be sweet and comfort others also.

43. I am resolved, O Lord, not to be fatished, until I find within me that thou art well and truly fatished with me, and by my whole life and conversation.

*Spiritual Contemplations.* 383

44. I am, O Lord, resolved (through grace) not to be satisfied, until I find thy holy Laws so writ on my heart, that my heart be according to thy heart, and set and bent, and resolved entirely and continually, and universally in all things to keep thy Law.

45. Ah Lord, let me so find thee always within me, that I may always do the things, and only the things that are right in thy sight.

46. Let my Love be so true, O Lord, for thee, as I may only love thy truth, that truth only, in all things, may be only lovely unto me.

47. Let my goings out be comings in unto me, that is, Let all, O Lord, that I do, bring me good, yea even my falls make me rise and stand the faster, relying on thy strength, O God my God, who only art able to keep me both from stumbling and from falling.

48. Watch, O Lord, watch over my heart continually, that I depart not from thee, but that I do the things always, that are in some measure according to thy heart.

49. The Lord gives his graces unto those that rightly ask them, as we would do water at a Fountain unto all those should come for it in a due and right manner, give as

well a thousand, ten thousand, yea a hundred times ten thousand draughts to any one that should need it, as one draught alone (so our God) such is his fulness, such is his goodness, that he gives as well and as willingly, all the desires of our hearts and souls as one desire alone, yea as the least desire of all, if we do but ask as we should ask, and for that end or those ends alone, that he hath appointed them, and us to have them; for to give much, or little, is to him all alike; he cannot (such a Fountain is he) be emptied, no nor lessened at all by whatever he gives, he is still the same, full of all blessedness, and goodness, always ready to distribute and give unto the necessity of the Saints, never weary nor standing still, yesterday, to day and to morrow and for ever the same.

50. Therefore to have much, is to ask much, ask and ye shall have, that your joy may be full. God doth not say or mean that we may or can be too bold, that we may ask too much. And to take away this scruple or doubt, he promiseth that what ever we shall ask (believingly) in the name of Jesus Christ, we shall receive if we open our mouths wide, then we have his promise that he will fill them, which implies that the way or means to have much, is to ask



ask much, this holy Coveting and Ambition he is well pleased with, and so good, bountiful and free our God is, that we cannot please him better, than after what ever we have asked, to believe that he will give us much more by much, than we are able to ask or think; whoever lacks Wisdom, if he ask it of God, he will give it liberally, for he upbraids no man, neither is he a respecter of persons, having given us Jesus Christ his only Son, the Son of his love and delight (how) shall he not with him give us all things?

51. Surely, surely, seeing he hath, and daily doth give us such things as these, Himself, his Son, and holy Spirit, we may be sure we shall (as *Abraham* did) be weary, or leave asking, or God will leave giving, for weary he cannot be: fit then thy self to be filled; and I promise and assure thee who ever thou art, thou shalt not be sent empty away, what ever thy hunger and thirst be, whatever thy coveting and ambition be, thou shalt have to fill thee, to satisfy thee, yea over and above what ever thou canst ask or think (believe) for all things are possible, yea easie for him to do.

52. The life which delighteth the Lord, and which he would have us to live, is to live unto all holiness and godliness every day,

day, even as we would do, if we knew it to be our last day, yea to live every moment of the day, all our days, as if it were our very last moment.

53. The death of the Righteous every one (seemingly) desires to dye, but truly I may say of the most that thus say, be they whoever they be, that they know not well what they say, because, that perhaps, not one of a thousand but denyes it in his deeds for the death of the Righteous, in which the Lord delighteth, as in their life, and which honours him most, even as a holy and godly, that is God-like life doth ; I say this death of the Righteous is (as I take it) to dye daily, yea every moment of the day, to all sin, even to all both great and small, in thought, in word and deed ; to dye thus, is to honour, glorifie, and dignifie more the Lord, than to dye any temporal death, on the Rack, in the flames of fire, or to be buried alive, &c. 'Tis not with these, Ah not with these Sacrifices of our fleshly lives, but with those Sacrifices of our Lusts, Corruptions, and sinful affections, that God is well pleased, refreshed as it were, and delighted. These Sacrifices send up sweet Odours in his Nostrils, these are pretious in his eyes ; I, thus, thus doubtless it is, that the death of the Saints are pretious in the eyes

eyes of the Lord, to put to death those cruel ones, those Enemies of our Eternal life, of our souls salvation, that put to death the Lord of life and glory himself, (in his manhood) this is to be valiant for the Lord, to do wonders, or wonderfully, to fight well his battels, and to help the Lord (as it were) against the mighty ; Ah how is he delighted, that we will avenge our selves thus on his Enemies, and spare none alive, but as *Samuel* did, hew *Agag* the King (himself) in pieces ; this is to be jealous for the Lord with a godly jealousy, and to have our love for the Almighty to be as hot as fire ; Ah thus, thus, if we pull out our right eyes, and cut off our right hands, we shall be sure to enter into life, but not maimed, but whole and entire. And he that is thus willing to lose his life, shall save it, and he that will spare or save his life, that is his life of sin, or fleshly life, to live in and commit sin, shall surely lose his life, both Spiritual, Temporal and Eternal.

54. He that thus dyes all the day long, all his life long, dyes much more gloriously by much in the eyes of the Lord God, and in the eyes of all his enlightened Children ; than if he did suffer in the flesh constantly all his dayes the cruellest death of any of all the Martyrs. Ah to suffer thus, is to suffer truly,

ly, is to suffer rightly for the cause of Christ, and the honour of the Gospel ; for 'tis not Ah no, our outward sufferings in the flesh that delighteth the Lord, for he is a God of joy, and would that we did always rejoyce, and is there any other thing that we do, or can do, that gives us so much cause to rejoyce, as to be delivered out of the hands of all our Enemies, and to see them lye slain before our eyes, as the *Egyptians*. Ah then, then may we serve him without fear, then and thereby do we serve the Lord in Righteousness, and true Holiness, and he that is thus faithful unto the death, to put sin to death every moment of his life, shall be sure in the end of his dayes, to have the full end of all his desires, and to wear for ever the Crown of Eternal life ; he that thus fights shall overcome, he that thus suffers no sin to reign in his mortal body, shall reign with Christ in blis and glory, world without end, *Amen, Amen.*

55. Thus then to live, and thus do dye, is to be sure we shall live with Christ Eternally.

56. He that doth live thus, and thus puts sin to death, lives that life and dyes that death daily, as most of all honours God, and which brings him most glory, which is the thing only, or the only thing, (as I suppose)

of Christ,  
 r 'tis not  
 the flesh  
 a God of  
 rejoyce  
 ve do, on  
 se to re  
 he hand  
 ly slain  
 Ah then  
 ar, then  
 Righte  
 e that is  
 ut sin to  
 l be sure  
 full end  
 ever the  
 us fight  
 no sin to  
 gn with  
 out end,  
 dye, is  
 Eternal  
 us puts  
 res that  
 s God,  
 which is  
 I sup  
 pose)

pose) that all Gods Children most desire and long for in this life.

57. He that thus lives, shall ever live; and he that thus puts sin to death, is past from death to life, and shall never see death, that is the power of death to terrifie him, for death is swallowed up into Victory; death when it comes shall carry him in triumph, yea triumphantly into the blessed arms of his blessed Jesus, who hath thus redeemed him from Hell, from sin, and from death, to live ever with himself in blis and glory, an Eternal life.

58. When I shall find that sin is thus put to death in me, then will I say boldly, that the Lord hath sent his destroying Angel to do it, that he hath done it with the word of his power, with his own voice, who is that blessed Arch-Angel of the Covenant of peace and reconciliation.

59. When I shall find that sin is thus rooted up in me by the roots, then will I say, that the Lords hand hath done it, for I know that none but the Lord himself can do such wonders, and work wonderfully thus.

60. When I shall find that sin is destroyed in me, then will I say that the Lord hath visited me graciously, that he hath spoken peace to my poor soul, and revived it, and refreshed it; then may I say he hath been with

with me of a truth, and not regarded the low estate of his poor Servant.

61. When I shall find sin dead, then will I say, as the Lord liveth, and because he was put to death, and now liveth, I shall live also.

62. Sin being thus banisht and cast out, then shall I see my self free, and taken O Lord into Covenant with thee, then will I say, I am no longer under the Law, but under Grace, which gracious favour, O Lord, dó me, that I may henceforth and for ever live unto and for thine Eternal honour and glory.

63. Ah Lord God, that wert fastned to the Crofs for my sins, and to save my poor Soul; fasten my sins there, and let them never get loose again, and Ah Lord, let my Soul live ever in thee and possess thee ever.

64. Ah Lord that raigest over all Principalities and Powers, raigñ I most humbly beseech thee over all these Princes and Powers, that have Dominion over me, that I may be brought into subjection unto thy most holy Laws and live obediently, keeping all thy Divine Commandments. That thou, O Lord God, who art God over all blessed for ever and for ever, mayest be my God ever, over all, and bless me also for ever  
and

and for ever, that I may ever live in thee, and thou in me. *Amen, Amen.*

65. If we be so willing to unstrip our selves of our cloathing at night, and lye down on our beds naked to uncloath our selves of all our glory and honour, pomp and beauty, and to unbind that we are what we are, to the end we may enjoy a few hours quiet and rest; Ah how willing shall we be to unstrip our selves of all that we possess, and of our lives too, when that last long night of death shall come and appear to fetch us up from hence, that we may be ever with the Lord, who is our Eternal and everlasting Portion, our infinite and incomprehensible good, and blessed rest and peace, which shall be as it were, ever beginning, and never end nor cease.

66. Ah our God that art what thou art, and yet wilt be pleased to be ours, and to own us for thine own.

67. Ah Lord God, though others satisfy themselves to hear of thee, let me not be satisfied till mine eye see thee.

68. Though others, O Lord, be well contented to know thee as men teach, Let me I beseech thee be satisfied only with thine own teachings, to know thee as thou art to be known, that is, to see and find, and feel thee in me, dwelling, reigning, and ruling there,



there, being all in all, and bringing into subjection all powers that lift up themselves in me against thee.

69. Ah Lord God, how much better is it thus to have thee, than to have all things out of thee? as the Corn, Wine, and Oyl of the World.

70. What, Ah what is Earth to Heaven, these things below, to the things that are above, but as pebbles to pearls, as dross to gold, or as a shadow to the most glorious and most sublime substance.

71. The one being life, the other death, the one fully satisfies, the other is vain, and brings nothing but vexation of Spirit with it.

72. We cannot know God till we altogether forget our selves, we cannot hear God till we are altogether deaf to our selves, and to all things out of God; we cannot see God, till we are stark blind to all things besides him, and that is not of him; we cannot find God as he is, untill we have lost our selves, and all things else that concerns him not (so do and prosper.)

73. As we know not our latter end, nor are not able to number our days, so are we not at all able to tell what God is, unless he tell us, nor to hear him unless he open our hearts, and give us understanding, nor comprehend

prehend him until he hath made us one with himself, and given us his own Spirit to know him by.

74. Thus if we live, to move after his call, and be obedient unto his voice, we shall so hear, that our Souls shall live and for ever rejoyce, that we live thus to obey him.

75. Ah Lord God Almighty, maker of Heaven and Earth, thou art the all of all those that know thee; they that know thee, O God, as thou art to be known, care to know nothing else, thou art altogether al sufficient to content and satisfy them, with all pleasures and delights, their joys are full when that they enjoy thee; And they then say with *Jacob*, that they have all, and with *David*, desire nothing else either in Heaven above, or Earth beneath. Their wills are so swallowed up into thine, that they are not theirs but thine, and thus to live to thee, and in thee, they count it only to live; and out of thee (to be) as if they were not, as if they had no being.

76. I am a Creature, but thy Creature, O Lord my God; I am a man, but created for thy self, for thy glory and my Everlasting good and happiness, and shall I know that I am thus, such a one, and not be satisfied? for is there any thing else that can satisfy me thus?

## 394 *Spiritual Contemplations.*

77. Ah Lord thou settest before me life and death, good and evil, light and darkness, Heaven and Earth, the things above and the things below. Ah suffer me not I most humbly beseech thee in Jesus Christ, to prefer pebbles to pearls, dross to gold, darkness to light, death to life, evil to good, Earth to Heaven, these low things here below, to those high and most transcendent glorious things above. But let me give my self to thee, O God, that hast provided and given such rich, rare, and pretious things to me, enjoying them; let me not care, seek for, or mind these, having thee, let me be fully satisfied, and rejoyce evermore with unspeakable joy.

78. Being thy favorite, O God, who art King of kings, and Lord of lords, living in thy fear and favour, shall I not rejoyce much more by much than they do, or can do, that are but favourites to men, and have but their favour: they shall all pass away, but thee and thy word of grace ingrafted in me, shall endure for ever and for ever.

79. Ah Lord God, pour out of thy self into me more and more, that I may be made to rejoyce always with unspeakable joy, yea that my joys may be full.

80. Let me, O Lord, rejoyce much more in despising these things here below, than in prizing

prizing of them, and to have a heart to trample them under my feet, than to set them up in my thoughts and affections. These being low as they are, let me, O God, keep them always under my feet, and trample on them as on dirt and dung, minding these high and holy things above, which thou givest only in love, and to those only whom thou lovest.

81. Ah Lord God, swallow me up into thy self, that I may be found there, naked and empty of all things out of thee and besides thee, so that I may only possess thee my only good, bliss and blessedness.

82. Ah Lord God, set always before my eyes mine Eternal and Everlasting Portion of thy grace, and grant that I may be made thereby a worthy partaker of thine infinite and eternal glory in glory; so be it, Lord, so be it.

83. If any other condition were fitter for me than my present condition, I know that the Lord would give it me, and fit it for me, and fit me for it.

84. Ah Lord, give me then a contented and thankful heart always, and in all conditions whatever, seeing thou hast caused me this day to know a fresh, and to be assured, that thou art always with me, takest care for me, and watchest heedfully over me,

and that thou wilt be ever unto me, as hitherto thou hast been, my support, strength, assistance and satisfaction.

85. If God be come down into our hearts then all powers that are not of God, are brought down, are brought under into subjection unto his holy Laws, by obedience unto his Divine Commandments; for where he is present, all that is not of him, must absent it self; Two being not agreed, they cannot live together, and the stronger will turn out the weaker.

86. Ah Lord, let me always eye thee eyeing of me, and let my eye be never off from thee; for I know that thine is not, nor cannot be, off from me.

87. Ah Lord, let me seriously consider, that all things that are done by thee, are done for the good of all those that love thee.

88. Therefore whatever is done at any time, whether in Heaven or Earth, let me always say, so Lord would I have it, seeing thou that art Lord of all things and over all, even God blessed for ever and for ever, wilt have it so.

89. Ah Lord, suffer not my vile will, to controul at any time thy Divine Will; but let thine be always mine, and mine according unto thine.

90. Ah

90. Ah Lord, suffer me never to go about to bring thy will to mine, but always and in all things labour with all the Powers of my Soul to bring mine to thine.

91. And after I have ask'd let me be content with what ever I have, knowing that thou, O Lord, seest and knowest my condition.

92. Ah Lord, swallow me up into this blessed condition, that all conditions be a like unto me, and that I may esteem them blessings, and thee and me alike blessed, not in a like degree, but in truth. Thou God blessed over all, and I in thee, blessed by thee, through thy blessed goodness unto me.

93. Ah Lord be thou with me where ever I am (mine) and then I am sure I shall not want any thing, because, O God, thou that art all fulness wilt, I know, and am sure of, continually fill me.

94. Thou art, O God, my good, and therefore no evil can or shall come nigh me to hurt me; for I know that thou always watchest over me for good, and that thou never slumbrest nor sleepest.

95. Ah Lord, thy shadow is unto me safety, let me then always sit under the shadow of thy wings (that thy Word in me) may be always the food and the life of my Soul.

96. Ah Lord God, if thou hast made our life thus sweet unto us over all things, and above all things, it is because thy self, being thus the life of our life, we may be taught to spend it so for thee, as we may ever preserve it for thee, to live unto thee for ever and for ever, to praise thee.

97. Ah Lord, I praise thee for that thou hast at this time made me so to touch thee feelingly, so as to feel vertue come out from thee into me, that mine eyes are opened so, as I see thee and know thee to be with me and in me.

98. Ah Lord, let this light of thine never depart from me, but let me more and more be swallowed up into it, that by it I may be made more and more able to comprehend it and live in it.

99. Ah Lord God, let these thy dawns draw me after thee, to follow thee the Lamb of Righteousness where ever thou goest, and let me never grow weary, nor faint in the way where ever thou shalt lead me, or what ever thou shalt bid me to do, though it be to spend and to be spent. But grant that I may be always thine, as I know and see through thy good grace in me, that thou art mine.

100. Ah what a most blessed thing is it to live in the Peace of the Lord, and to dye with his Peace.

101. Ah



101. Ah Lord, suffer me not to purchase the whole World (if it were to be had) with the committing of one sin against Conscience; for *what shall it profit me to gain the whole World, if I lose my own Soul?*

102. Ah Lord, how happy is the man that knoweth thee only, that is, is so swallowed up into thee, as he knoweth none, nor nothing but thee; thou art, O God, over all, and above all in him, and he is only thine, and none but thine.

103. Ah how low, how low is it, to know any thing but thee, O God? or in-comparison of thee?

104. Ah Lord God, let me so know thee, as I may comprehend thee, that I may despise all other knowledge, and rest satisfied in this one thing, only necessary.

105. To know thee the true God, and Jesus Christ whom thou hast sent, is the depth of Wisdom, and all things to it (in comparison of it) is meer foolishness.

106. The Angels know not more, and this knowledge of theirs is but in a degree, and, ah how low and inferiour to that knowledge that is in thee, that is, O God, in thee, in thee.

107. This knowledge is so sweet in its manifestation, that it drowns and consumes both men and Angels in its contemplation.

108. This knowledge is so deep and sweet, that all, both Men and Angels, do thee only greet.

109. Thus to know thee, O God, is to be in some measure like unto thee, filled with all wisdom and knowledge.

110. But this (alone) is given us all to know from thy self, who knowest all things, and givest unto none but what thou knowest, is for thine own glory, O God, and their Everlasting good.

111. Fill, O Lord, fill all the hearts of those that unfeignedly seek thee, and this thy Wisdom, that they may become fools to themselves, and only wise in thee, and for thee.

112. Ah Lord God, what is it to know all things from the Cedar to the Hyssop, if we have not our understanding enlightened, to comprehend that we are comprehended of thee.

113. Let me only have this honour, and I will despise all other honours and dishonours; yea let me be despised by all, so that I may be thus honoured, O God, by thee, by thee, O God, by thee.

114. All things, O God, compared to the knowledge of thee, is not, nor shall not, I trust, be ever at all regarded or esteemed by me.

115. For

115. For if I can but once attain to know thee as thou art to be known; I am sure I shall have all that I can desire to know; to possess, or to have.

116. Having thee alone, O God, I shall have all that is, or can ever be attained, either here, or hereafter.

117. I know that there is none in Heaven that have more, or that desire more; let me have what they have, and I shall then be as they be (satisfied) but till I have as much (at least) as any, I cannot say that I have enough; for my desires are as large. And till I am thus filled as they are, that thus know thee, possess thee, and adore thee; I cannot but cry out with continual hungry and thirstings, Oh feed me, Oh fill me, for I am empty and want all things; if thou dost not, O God, thus fill me with thy bounty, and satisfy me with thy loving kindness, and cause me to see and know that thou art mine, and that I am only thine.

118. Ah Lord God, I know it is thee only, only thee, that canst cast out Devils; Ah cast out I most humbly beseech thee all the Devils that are in me; thou, O God, that raisest from death to life, and that forgiveest all our sins freely, even for thine own names sake only.

119. All that is done in me, is done by thee, O God, it is thine arm that bringeth me so great Salvation.

120. Ah Lord God, thou only art able to teach, and none but those that are immediately taught by the spirit, know thee, or thy teachings.

121. Ah Lord, teach me then but to know thee as thou art known by thine, and I will not care for any other knowledge, or any other thing; for he that hath this one thing given him, may truly say as *Jacob* did, *that he hath all*.

122. Thou art, O Lord God, that well of life, and water of life, that whoever drinketh of, that is, hath thee in himself, shall never more thirst again after any other thing: for thou wilt, O Christ, be ever in him a well of water, springing in him, even unto Eternal life.

123. Thou art, O Christ, thou art that bread of life that cometh down from Heaven (into our hearts) and feedest our souls in the assurance of faith, sight, and knowledge, unto Everlasting life.

124. Thou art ours, and we are thine, and this we are taught by thine own spirit dwelling in us, and not by any other teaching or science.

125. And

125. And being thus perswaded and assured, our hearts do continually rejoyce, yea and shall rejoyce continually, even for ever and for ever.

126. Such is the Mighty Power of God, unto those that know him, and wait on him, that he maketh (as it were, at times) the very stones in the wall to look on us, and to speak good unto us.

127. Such is Gods goodness, that his presence brings with it all good, and makes it present to us, and dissipates all evil, so as we are in some measure changed from evil to good, and emptied of all evil, and filled with all good. But Ah, its duration for the most part, for the most of times, is little, and soon departs; such is our forwardness, and proneness to all evil, and our averness and deadness to all that is good, which makes the Children of God (with *Paul*) to be weary, yea stark weary of themselves, as of a dead body, yea to esteem their bodies, their own natural affections, even as dead bodies; wherefore they desire to be dissolved, finding such a Law in their members as continually fighteth and warreth against the Law of God in their minds, and leads them so often Captive unto the Law of sin, that they complain in the very language of that blessed Apostle; *Ab wretched man, miserable worm*  
that

that I am, when shall I be delivered, when shall I be freed and set at liberty, when shall it be with me as my Soul desires it were, to live unto God as I should, as I would, and not thus live in death, or die all the day long whilst I am alive?

128. Ah most glorious and most Holy Lord God, it is thy glory that thou art what thou art, and it is our mighty shame that we are what we are, thy purity and thy power, O God, is only known unto thy self; we indeed see something of thee. But all that all the Angels and blessed in Heaven see, were all their sight and knowledge in one of them, would yet be much less by much than the least drop is to the whole Ocean; yea than one moment is or would be unto Eternity. Thou art, O God, thou art incomprehensibly glorious, powerful and great; there is no end of thy goodness, for it shall continue for ever, and for ever, world without end, so be it, O Lord, so be it, *Amen, Amen.*

129. Let me, O God, my God, be so swallowed up into thee, as I may ask after nothing but thee, as I may speak of nothing but thee, nor hear nothing in me but thee; that I may desire nothing but thee, and may live unto nothing but thee, so that I may be all thine, and nothing but thine.

130. This

130. This knowledge, O God, of thee passeth all understanding, none can speak of it, unless thou speakest it in him, and that is according unto us, and not according to thee: for if thou should'st speak unto us according to thy self, Ah Lord, we could not hear thee so, as to comprehend it.

131. As we have thee, O God, so we speak of thee; as we know thee, so we declare thee; as we feel thee, so we praise thee; and as we comprehend thee, so we prize thee; and according as thou art unto us, so we publish it unto others. But alas, alas, what is this to thee, to what thou art.

132. Let not him that hath the most, boast, for he hath nought but what is given him.

133. Let not him that hath the least, be discouraged, for he hath so much as will do him most good at the last.

134. Let not him that is fallen cast himself down over much, for God (if he seek him) will raise him up again.

135. Let every man wait, and in due time he shall have so much of that, which God seeth and knoweth is best for him.

136. The best of all, is that which God seeth to be best of all for us, and so much he will not fail to give thee (O man) who  
ever



ever thou art, if thou relye and depend on him.

137. And when we have received it, let us lay it up, that is, lay it out, that it may increase, for he that hath most, more shall be given him, he shall have most of all.

138. The blessing of the Almighty, shall, and will always go along with those that diligently seek him, they shall be sure to see no evil all their days.

139. The Blessedness and the happiness of the Saints, is to see God, and to know him to be theirs.

140. He shall have him that would have him, he shall be with him that desireth him, he shall be taught by him that giveth himself up unto him, and he shall know him that followeth after him in his ways, and that delighteth in the keeping of all his Commandments.

141. Delight thy self in the Lord, so shall no evil come upon thee, but all good shall follow thee every where.

142. Fear the Lord, and thy days shall be many.

143. Watch over all thy words, and let thy thoughts be as the light, without any darkness.

144. Have him always nigh thee, that thou mayst not do the thing that is not of him.

145. Com-

145. Comfort thy self, and shake off all fear, for the Lord will honour thee by doing his will in the midst of all those where he shall carry thee.

146. Give thy self up to him more and more, that thou mayest be taught by him, and know him.

147. Let thy knowledge be of him to know his will, that thou mayest walk in his holy ways, and do all that he shall command thee, that thou mayest possess the good that he hath laid up for thee in himself.

148. Ah Lord, cause me to see every thing as it is in it self, then shall I esteem all things out of thee, as *Paul* did, as dirt, dung, and dross (compared to thee) then shall I also know well, how to want, and how to abound.

149. Ah Lord, cause me more and more to know thee, as thou art to be known, for then shall I be more and more weary of all things out of thee, and esteem them as Pebbles to Pearls, yea all, as nothing: for alas, alas, what is all, when well considered, when seen and known to be just as it is?

150. If we do not, O God, see thee in all things, what do we see, when our understandings are enlightned by thee; but Poverty in the greatest riches; but ignominy in the greatest honour and glory; but foolish

foolishness in the greatest wisdom ; weakness in the greatest strength ; deformity in the greatest beauty, and meer baseness in the very greatest splendor of earthly Majesty. All things put together, I am sure, are to such an eye, but a thing of nought, a poor, empty low thing, nay nothing.

151. Ah Lord, shall we be such fools as to esteem our selves wise, to get and lay up such things as can do us no good, as can stand us in no stead at all in the greatest need of all ; shall we, Ah shall we spend our time, our most pretious time, for that which is so full of vanity, that makes us so vain, as to think our selves wise, and to lay it up even against that great and terrible day of the Lord, when the reward will be shame and grief, and anguish, and vexation of spirit.

152. Ah let them, O Lord God, that know thee, not trifle away their pretious time thus, but spend it to get thee sure, who only canst make us truly rich, wise, honourable, beautiful and blessed for ever and ever.

153. All the Angels are but as a drop, compared, O God, to thee ; they would be as a troubled Sea, or a Sea of trouble, if thou should'st go out of them.

154. None knoweth thee, O God, or can speak of thee as thou art, thou art glorious  
in

in holiness, fearful in praises, doing wonders; the earth (man) is filled with thy Majesty and thy glory; the dust (man) doth praise thee.

155. Ah Lord, let me not mince thy words, cut or carve them, or put them into any other frame, than as thou shalt give them me, if they go forth rough, thou wilt make them smooth, and fit them for those, for whom thou hast appointed them.

156. He that hath chosen the Lord for his God, shall have him, yea hath him, and shall ever have him.

157. Ah Lord God, that soul that loveth thee, and knoweth how lovely thou art, cannot at all be satisfied with any, nay not with all these high things here below, the riches, the honours, and the pleasures of the world.

158. It is only Heaven, and the things of Heaven that are in his eye; for all the things on earth he easily thinks them into nothing, and winks their beauty into blackness and deformity.

159. Ah Lord, open the doors of Heaven, yea set wide open those Everlasting gates of thy goodness, that the scales of ignorance and worldliness being taken away from before the eyes of my understanding; I may through thy light, see light, even that light of thine, to see and contemplate those  
most

most glorious things in glory, even those which thou hast laid up and prepared, and wilt give unto all those that wait upon thee, that desire thee, know thee, and love thee.

160. Such as have thee, O God, have, and are, sure they shall have always all and above by much what they can desire to have, ask or crave.

161. Thou, O our God, that fillest Heaven and Earth, with thy bounty and thy goodness, wilt not fail to fill also, all the hearts of all those, that draw nigh unto thee, and that depend upon thee.

162. Such shall be sure to lack nothing that take care how to please thee.

163. They that make this one thing their only pleasure, shall never lack the thing that shall make them happy and blessed for ever.

164. Thou lovest us not, O God, because that we are what we are, but because thou art what thou art, thy Love is free from thy self, none constraineth thee, as none can give unto thee.

165. Ah Lord God, I know that thou lovest us, not because we love thee, but we it is that love thee, because that thou lovest us.

166. Thou art, O God, all things to all those that depend upon thee, food to the hungry, drink to the thirsty, riches to the poor,

poor, wisdom to the simple, liberty to them that are bound, comfort to the comfortless, even all things to all, in life, in death and after death.

167. Let the wicked the men of the World have their fill of the World, the Corn, Wine and Oyl thereof: but let me, O God my God, have my fill of thee; for thou art much better by much, than all things either in Heaven above, or on Earth below; do but shine upon me, O Lord, with the light of thy Countenance, that I may see thy light, and I shall rejoyce with unspeakable joy.

168. All things, O Lord God, compared to thee, are blackness and darkness and nothingness, thou only art and there is none besides thee, wherefore my Soul saith with *David, whom have I in Heaven but thee? and what is there on all the Earth in comparison of thee?* all other joys are false joys, and all other things are nothing, but meer toys; for with thee, O God, and only with thee is all joy, unspeakable joy, and everlasting pleasures are at thy right hand.

169. Ah Lord our God, thou art all in all things; for without thy presence, the best and the greatest things are nothing, to that Soul that knoweth thee what thou art.

170. Thou

170. Thou art, O God, the sweet of all sweets, the light of the light, the glory and the bliss in glory. As in thy presence is all joy : So in thy absence is all sorrow, to all Souls that are acquainted with thee, and to whom thou hast manifested thy self. Therefore the Angels, those glorious, knowing Creatures, endeavour to pry into all thy mysteries. Such an endless and bottomless delight there is in them all, from the greatest to the very least of all.

171. This indeed is such a high and glorious Mount, from which we may justly desire never to come down, but to have there our abiding place. A Tabernacle to dwell in for ever and for ever, not only to behold the glory of our Lord, but the Lord himself, of all our good and our glory.

172. Ah Lord God, that art the wisdom of the wise, the strength of the strong, the honour of the honourable, the power of the powerful, the might of the mighty, the riches of the rich, the goodness of those that are good, the blessedness of the blessed, the beauty of the beautiful, the joy of those that rejoyce, the light of those that see thy light, the Crown and the glory of those that are in glory. Thou only art and there is none besides thee, our God, even God, blessed for ever and for ever.

173. Ah



173. Ah Lord, I know and am assured, that it cannot be better with me, than to be with thee.

174. And to be with thee here on Earth, whilst on Earth, thou knowest, O God, that I esteem it to be my only Heaven.

175. Let me thus have thee, I say, always have thee thus, and thou knowest, O Lord, that knowest all things, that I have all that I would have; for thou only art all mine all.

176. Ah that thou wouldst, O God, take all things from me, that hinder thy blessed approach to me, and that cause me to draw back from thee.

177. Ah Lord, thou knowest that there is nothing that I have, but I most willingly offer thee, and would cheerfully give thee to have thee.

178. My life is not dear to me at all to spend for thee, thou knowest, O God my God, that I account it a thing of nought. If thou wilt have it, O God, take it, for I confess it's thine, and not mine.

179. Yea I trust that all mine is thine, that I am thine, all, both Spirit, Soul, and Body, and that thee, O God, and all thine is mine, both thy Kingdom, power, and glory, for ever, and for ever.

180. Ah

180. Ah blessed change, to be thus changed into all blessedness, even so, as to have the Lord God for our everlasting Portion.

181. Weary me, O Lord God, weary me more and more of my self, that I may be dissolved, and be with thee, which is best of all.

182. For out of thee, O God, my Heart is not satisfied, neither can any thing but thy self satisfy it, either that is in Heaven above, or on the Earth below.

183. What, O Lord, what shall I say unto thee, thou knowest all things, and of me and my Heart, more than I can tell thee, make me and it, O God, such as thou wilt have me to be, that thou maiest ever own me for thy own.

184. Ah Lord, Let me be always on the wing after thee, yea let me pursue hard after thee continually; let me run and not grow weary, and walk and not faint.

185. O God, that art my God, heat I beseech thee my affections, increase my desires, build me up that I may be a living stone in thy house, and ever speak loudly thy praises.

186. Ah Lord God, let me always have before me Heaven and Hell, let me see Heaven as it is prepared for the Just, and Hell as it is prepared for the unjust; Heaven for those that ever eyed it, and rejoiced in it.

it, and Hell for those that never feared it, nor believed it, but by their ungodly lives lived as if there had not been either a Heaven to recompence the Godly, or a Hell to punish the ungodly.

187. Ah Lord, cause me always to eye those things that are invisible, that eye never saw, that ear never heard, nor that ever entered at any time into the heart of any man to conceive ; even those endless everlasting joys, that thou hast, O God, prepared in Jesus Christ, and laid up for all those that love thee.

188. Let me, Ah let me always harken to hear that sweet and blessed voice of thy Holy Spirit within me, saying, (of all the glory that is in glory) these are all thine, yea all that is mine is thine, and thou art mine.

189. Ah Lord, let me never forget that all these earthly things, must pass away us in a moment in the twinkling of an eye. But that our Souls are immortal, and shall live for ever and ever, in endless unexpressible joys, or endless, everlasting unexpressible Torments.

190. How low, Ah how low are the conceptions of any brain, yea the words of Men or Angels to express and shew forth the life to come, either of the one or of the other,

other, of those beloved of God, that shall ever live and abide in his Love, which is in himself, or for those that are so hated by him, as shall for ever be cast out of his blessed presence, and enjoy the cursed wretched company of the Devils, and his Angels, in burning and unquenchable flames, where shall be yelling and roaring, weeping and wailing, curses and horrid blasphemies, against that God and his goodness, which they know is holy, just and good: and this as fuel shall feed that fire, that cannot be quenched, and give life to that gnawing worm (an accusing condemning Conscience.) that shall never dye; and thus those poor Souls must and shall live everlastingly.

191. Ah Lord God, give me Faith to believe, and grace to repent, that I come not into this place of torment; but for ever enjoy those eternal and everlasting joys that thou hast from all Eternity prepared, and wilt only give unto those for whom thou hast prepared it.

192. Come, Lord Jesus, come quickly, and fill me, and feed me, and satisfie me here with thy good things, that I may ever live to enjoy them and thee.

193. Thy appearances, O great God, are like thy self (yea they are thy self) but few (I fear) there are that thus see them, and

and know them thus ; thy power thou shewest most in weakness, in such as see, confess and acknowledge themselves to be weak ; for thou makest the weak strong, and causest (many times) the very meanest and simplest, even those (according to the knowledge of men) that know least, to know most ; for thou hidest thy self from those that seek that knowledge that puffeth up ; but revealest thy self, and shewest thine appearance as the Sun at noon day, to those that deny themselves, and seek only that Wisdom to know thee, that they may give up themselves unto thee.

194. Thus, O God, thou feedest the hungry, but the rich thou sendest empty away, thou confoundest the wisdom of the wise, but makest glad the hearts of thy holy ones, which are the humble ones.

195. Let me not, O God, be cast down, to doubt of thy Love, how low so ever thou shalt cast me, nor lifted up (above measure) how high so ever thou shalt raise me.

196. Ah Lord God, let my knowledge be, that thou livest in me, and I in thee, that thou art mine and that I am thine.

197. Ah Lord, destroy the adversaries and enemies of my Salvation (here) which is thy shining manifesting and appearing in me, unto me, my knowledge of thee to be

T

mine

mine, and I to be thine ; my dying to self, to flesh and World, to all that is not of thee, and my living only to thee, O God, the God of my Salvation, to thee, to thee.

198. My hereafter Salvation, I know that none nor nothing can hinder me from. I shall (I know) enjoy thee, O God, possess thee, behold thee, know thee and see thee, as thou art to be seen and known. I say, and am sure that nothing is able or shall hinder me from this blessedness which thou hast prepared for me.

199. Ah were it not for the enemies of our Salvation, which are our own fleshly lusts and vile affections, which fight and war continually against thee, O God, our Salvation (in us) we should see, know, find and feel the same Salvation (ever here) as hereafter, we should contemplate thy beautiful beauty, and thy most glorious glory here, even as in glory hereafter.

200. Ah Lord God, fight then on my behalf, consume and destroy with an utter destruction all these my enemies which hinder (here,) this my so great Salvation, consume and make wast all their powers, and deliver my poor Soul, because I trust in thee, and in thy great name, which are thy faithful promises.

201. As a Fountain gives freely without intermission, or constraint (but the natural power, or fulness that forceth,) even so should we that live in God and possess him, and his fulness, be always giving and communicating of what we have. And as a fountain that is stopped a while, being hindered of continuing its largeness, doth as it were during that space, make or lay up provision, to be more larger in its bounty; even so me thinks should we be and do, if for some time, occasion or opportunity present not, but we are as it were stopped from giving, being unstopt, that is, occasion presenting it self to our charity, we should shew forth by our gross streams of largeness, in giving, that the restraint (of not having occasion,) was a constraint, and against the supernatural, now natural faculties of our Souls affections.

202. If thus we were always communicating, and when we find not occasion so to do, had in us always a vehement earnest burning desire to give, Ah how like should we be unto our good God, and Heavenly Father, who gives continually, and is never weary nor repenteth.

*GLORY TO GOD.*



## *In Bourdeaux, Anno 1661.*

1. **T**He love of God is the best of Heaven,  
the very glory in glory.

2. The love of God makes all things lovely to all those that know that they are his beloved.

3. Gods love is sweeter than the honey or the honey comb, much more desired, and to be desired more by much, than all fine gold, and the most pretious Pearls.

4. Gods love is better than Wine to comfort the heart, it is the fatness, marrow, and sweetness of Heaven, that feeds, feasts, and solaceth the Soul.

5. There is nothing in Heaven above to be compared to Gods love.

6. And all things that are here below ; ah how much below are they all to the love of God.

7. He that hath, or is in the love of God, hath all God, for God is all love.

8. Ah Lord God, love me then so, that I may be filled with love to love thee as I should love thee, to fear thee, as I should fear thee, to honour thee , as I should honour

nour thee, and to obey thee, as I should obey thee in all things, in spirit, soul and body, by all my thoughts, words and actions, now, henceforth, and for evermore, *Amen.*

9. Ah Lord God, how unspeakably great is thy love to all thy Children and Servants, turning all things to their good, even the very worst of things (their sins.)

10. God sheweth his great love unto us, how he loveth us, by shedding abroad his love so in our hearts, as we are made thereby to love him, for naturally we love him not; and therefore did he not give us love to love him, we would, nor could never love him.

11. Ah powerful love that makes (of us haters) to become true lovers, to love him in very truth, whom we hated truly.

12. Yea those that have the love of God thus in their hearts, love him so, as it may be truly said of them, that they love nothing else, for they love him above their goods, or good name, above their Children, above their Wives, yea much more, and above their very lives. They can, and easily do, when called thereto, give up all to him and for him, his love doth constrain, to love him again, the heart is so in love with him, finding him so lovely, that it cries out continually for more love, that it

may love him more ; for nothing comforts such souls as Gods love, they make and account his love as himself, and himself to be his love, and being thus loved by him, and living thus in his love, they live in him and he in them, which is the very life of their lives, and the very bliss and Heaven of their Heaven.

13. Such is the love of God unto us his Children, that he swallows us up and houreth us in himself, that we may be all his, and he all ours, that we may put him so on, as be made like him, and partake continually of him, which is our Crown and Glory, yea our Crown in Glory which will make us shine more beautiful and glorious than ten thousand Sons.

14. Cause me, O Lord God, to declare what thou wilt have me to declare ; cause me to believe what thou wilt have me to believe, cause me to know what thou wilt have me to know, and inable me to do all that thou wilt have me to do, that I may be filled with thee, to live to thee and in thee to thine Eternal honour, praise and glory, so be it, O Lord, so be it, *Amen, Amen.*

15. Go forth, O God, go forth before me, that I may follow thee where ever thou goest, that thou wilt be unto me a light by night (in the midst of my natural darkness) which

which is darker than the blackest night, and be also unto me a fire by day (in the midst of thine own light in me) which is clearer and brighter than the brightest day, that I may burn, O God, in the Sacred and Divine flames of saving knowledge, and obedience unto my lives end.

16. Instruct me, O Lord, in thine own Laws, and write them so upon my heart, that I may never depart from them.

17. Feast me and fill me, O Lord, so with thine own self, that I may be all thine, and thou all mine.

18. It is the spirit of Christ, or Christ in the Spirit (which is perfect God,) living in us, that *Gal. 3. 27.* makes us Christians, which is to be like Christ, to be Baptized in him, to have put him on; and this oneness with Christ (God) is in all the Saints, all the Saints are thus one in God, with Christ, he in us, and we in him.

---

# MEDITATIONS ON DEATH. HOW

It appears to the Godly, and to the Wicked, after a great Sicknes.

**A**LL happiness is in Christ and in possessing of him, and there is no true happiness out of Christ.

All the whole world is much too little, and too low to be compared to Christ, and to the living in him.

Though he should want bread to eat, and Cloaths to put on, Christ I am sure alone will satisfie, and truly please and content any man.

A naked Christ, a poor Christ, that is a Christ that shall bring nakedness, and if as with *Job*, Poverty and uncomeliness; he will be to a Soul that truly knows him, the fairest of ten thousand, without spot or wrinkle, the only fair and beautiful, the only desirable, the whole and only desires,  
the

the riches, honour, treasure, and pleasure of all souls that truly know him.

A soul that truly knows Christ, cannot live as he would, without a farther knowledge of him, living in him, to have Communion and fellowship with him, which is of more value to him, and he prizeth it more than ten thousand worlds and lives, Christ being above all things, and more than all things much by much.

A Christians last hour is his best hour, the hour of his Death is the best hour of all his life; yea that hour is the true beginning of life, for Death, sin, and Hell are swallowed up into Victory, and the Devil totally and finally overcome.

Death is adyantagious unto a Christian divers wayes; when he dyes then he begins to live in the Lord, who is the Lord of life and glory, then he shall in a very great measure know, feel, and see the unspeakable love of God to him, but I conceive not altogether so as it is in God, that shall even surpass our knowledge there, for we shall be swallowed up into it, and be filled with it, it shall contain us, but we shall not be able to contain it, and there shall we have continual and perfect love; to love God perfectly and continually, even as he would have us to love him, which is the continual

fulfilling the whole Law, and which will make us of all things most like himself, for God is love, and surely it is the most lovely grace of all graces, both on earth as well as in Heaven; and so, through grace I have found it; Ah let us never then pray against Death, which brings us these and a thousand more Heavenly advantages, but rather be prepared to meet it with joy, and embrace it as our best friend, next to Christ.

Ah how sweet is Death, even almost as Heaven, to that soul that is housed in God, and hath his peace made sure with him; Death to such a soul is much better than any life.

Ah how sweet is Death to that soul that knows Heaven is prepared for him, and finds, and feels himself prepared for Heaven, and sees his Saviour with his blessed arms spread abroad to welcome and embrace him, and his glorious head bowed down to kiss him, and he nigh him, to receive him into his Everlasting Habitation of rest, joy and peace.

Death at the worst is but a sweet sleep to the body, to him that dyes in the Lord, for he rests from all his labours; but it is life to the soul, and it shall ever live in and with the Lord of life and Glory.

I am



I am sure to a good Christian, that is, such a one as is in some measure like Christ that lives, and walks, and doth (as far as he is able) as Christ did when he was here in the flesh, the thoughts of death, and its being not far off, bring him the most joy next to the Glory of God, and his interest in him by Christ.

Ah how sweet is death to that soul that knows himself to be long since dead to all sin.

Death is sweet to all such souls, because he be-friends them so much as in a moment to house them in the blessed arms of their blessed Redeemer Christ Jesus.

Death is sweet to them that are in Christ, because he carries them in a moment to live in his presence for ever and for ever, and to enjoy him as he is to be enjoyed, and to be made like him, glorious as he is glorious, though not so glorious.

Death is to all that are in Christ, as *Elijah's* Chariot of fire, which purifies them, and expels all the remainder of Corruption that is within them, that is by death, all evil is done away, we are no more capable of sin by death, death is destroyed, and life appears.

But Death to the wicked is the Devils Chariot sent from Hell to bring them quickly

ly there, as *Jehu's* Chariot it drives them furiously thither, from whence none is able to deliver.

Death to the Godly is a Consuming fire to all their sins, they shall not ever more be seen or remembred, but it is a fire as from Gods Altar, to purifie their graces, and to make them shine more radiant than the Sun; after death they shall in a moment be made perfectly pure, and purely perfect, and ever so abide.

But Death to the Wicked is that fire of Hell that shall consume all the good that ever they did, so as it shall not, nor cannot be seen nor remembred; but it will make all the evil that ever they committed, either in thought, word or deed, to be ever before the eyes of God, and all the blessed in Heaven, and before the Devils, and all the damned, and their own, as if writ with a beam of the Sun.

Death to those that are in Christ, brings them to hear that sweet and ever blessed voice of Christ himself; come ye blessed inherit the Kingdom prepared for you from all Eternity, and well done good and faithful Servant, enter thou into the joy of thy Lord.

But death to the Wicked will bring them in a moment for ever to hear that most doleful

ful voice from the mouth of Christ ; go ye cursed (with whom ? ) with the Devil and his Angels into everlasting burning , into that fire that cannot be quenched , which is so hot that a whole world of gold would be given for a drop of water , and yet it is so cold as will make thee for ever to weep and wail , and gnash thy teeth . But it may be thou wilt not believe it , till thou hast felt it , if thou art such a fool , and such an Enemy to thy own soul , to thine own peril be it . I can and do assure thee on my souls salvation , that then it will be too late , and thou shalt find no place to repent in , how many tears soever thou sheddest ; wherefore whilst it is day , hear the voyce of the Lord , who wooes thee to come unto him , that thou mayest have life , and be no longer a neglecter of so great Salvation as is so freely offered unto thee ; and quench not the spirit (in thee) no longer , which if thou wilt but now repent , and leave for ever thy sins , thou shalt find mercy , and he will seal it to thy heart and Conscience unto the day of Redemption ; awake then thou that sleepest , and arise from the dead , and Christ shall give thee life . But know that if thou neglectest it , and wilt put it off till the morrow , know that there is no to morrow in all the Scripture ; 'tis to day if thou wilt  
hear

hear his voice, harden not thy heart, and consider how nigh this day may be past, and how nigh the night may be at hand wherein no man shall work. The Lord speak so effectually to thy dry, obdurate, rocky heart, that it may so hear as thy soul may live, and that these words may prove a favour of death to all thy sins, and of life unto thy poor Soul.

Death to all that are in Christ is a day of Harvest, of reaping, gathering and gain; it will be to him a day of Espousals, she shall be married unto the fairest Bridegroom that ever was; *Abfolom's* Beauty will be blackness and uncomeliness to his, to the richest that ever was; *Solomon's* riches will be but as *Job's* poverty compared to his: And to the most highest in honour that ever was, being King of kings and Lord of lords; to him all Kings shall fall, and cast their Crowns at his feet.

Death to a true believer is the best of all things, because it brings him to possess all things, yea to possess Christ himself, who is the giver of all things, and much better than all things, much by much.

A Soul in Christ is always ready to meet and imbrace death at midnight or mid-day, at the Cock-crowing or any other time, he hath his life as it were in his hand, always ready

ready and willing to lay it down, or give it up to him that gave it him, and redeemed it; he accounts nothing his own but all Christs, and that he hath all things both in Heaven and Earth, having him.

When Death is ready to carry us into the arms of Christ, the Ark of our peace and rest, then the Devil many times rageth most against us. But Christ our Captain and deliverer, who will save us to the utmost, (as the Lyon of the Tribe of *Judah*) roar-eth against him, and forceth him to a trembling and yielding retreat. But to Saints our Christ appears as a Lamb, meek and pacified, yea as the Lamb of God that taketh away all our sins, that he may present us spotless and unblameable unto his Father, that we may as Children and Co-heirs with himself, receive a Crown incorruptible, and the inheritance prepared for us from all Eternity.

Death to us, that are dead to sin, and alive to Christ, hath no sting, and therefore cannot in the least do us any harm, wherefore we cherish him, and as a dear friend are glad to hear of him, and to think often on him, and when he comes, we bid him most heartily welcome, entertain him kindly, and lodge him in our bosoms.

But

But to those that know not Christ, his Master, and have no interest in him, nor his mark on their foreheads, he comes in flames of fire, and as a most cruel Executioner, to execute on them the direful and eternal doom of God, and so carries them post and headlong to Hell, delivering them into the hands and power of their grand Enemy the Devil, to be tormented in everlasting burning, world without end, or for ever and for ever.

Death, Ah how comely art thou in the sight of all Gods Children? that art sent by him, to bring them to see him, their King, Lord and Master, that have so long desired to see this day, and thy delightful countenance, thou art most welcome and dear as the most dearest Brother; come in thou Messenger of the most Highest. I know what thou hast to say unto me, thou bringest me the gladdest tidings that ever I heard; I am ready to go with thee when thou wilt, I shall be now soon brought to my long desired home, to my everlasting habitation of repose and rest. Now my Soul thou shalt be no longer perplexed nor troubled, all sighing for sin, and fear of sinning shall flie away; now is that blessed day come wherein thou shalt at once have all thy Prayers answered, all thy desires, petitions and  
suits

suits granted, and ten thousand times ten thousand more than ever thou didst ask or think ; now thou shalt sin, grieve nor offend thy God no more, but evermore serve, honour, obey and please him. Now thou shalt see him who created thee, God the Father ; him who redeemed thee, Jesus Christ the Son, and him who so often comforted thee, and hath sanctified thee ; the Holy Ghost, the blessed Spirit, three in one, and one in three, which is a great mystery, but most true ; Ah happy they unto whom it hath been manifestly manifested, such have Eternal life, and therefore fear not death.

But to the wicked that see and know themselves out of Christ, death is to all such the King of Terrors ; they dread and fear him more than all the Kings, Tyrants, Torments and Tormentors in the World, nay than the Devil himself ; for 'tis by death that they are sent or brought to keep company for ever one with another ; 'tis death carries them to that infernal habitation, that throws them headlong into that Lake of fire and brimstone, into that bottomless pit of black thick darkness which may be felt, that binds them in fetters so strong as none is able to deliver them, and then flies swifter than the wind from them, resolving  
( which



(which they know) never to return to deliver them, and this later woe, for ever to abide so, is the greatest of all; this sinks their hearts, and hopes into an everlasting despair, which most of all makes death dreadful to them, and they would much rather lye under the greatest rocks or mountains, or be cast with a milstone about their necks, into the bottom of the Sea: But it cannot be, death will execute his part of the doom pronounced against them, by him that judgeth wisely, righteously and justly, and that spake as never man spake.

---

*A Prayer.*

**M**ost High, most Holy, most Heavenly, Eternal, and Incomprehensible Glorious Lord God, the God and Father of all mercies, and of our Lord and Saviour Jesus Christ; I thy poor and unworthy creature, despicably poor, blind and naked, and out of Christ, I confess and acknowledge, that I have nothing wherewith to cover my nakedness, and deformity, but unclean, filthy raggs, my own righteousness being unrighteousness, my own obedience being

being  
ing un  
nothin  
nothin  
my se  
chiefe  
the v  
of A  
barre  
kines  
ter,  
ter,  
toget  
in,  
thou  
tinu  
unto  
Mer  
in m  
least  
of I  
one  
to l  
call  
the  
fene  
mo  
ly,  
wh  
in

being disobedience, my own worthiness being unworthiness, so that all my all is even nothing at all, and can be fitly compared to nothing but to nothing. I see now and know my self to be a most miserable wretch, the chiefest and the greatest of all sinners, yea the very worst of the worst of all the sons of *Adam*, dry bones, rottenness, filthiness, barrenness, uncleanness, naughtiness, emptiness, unsavoury salt, a well without water, a broken cistern, that can hold no water, impurity, unholiness, all evil, and altogether all evil, always without, and within, in Spirit, Soul and Body, all my thoughts, words and actions, and that continually. I sincerely confess and proclaim unto thee, O God, and before Angels and Men, that there is nothing in me (as I am in my self) which doth or can deserve the least of all thy mercies, not the least look of Love, nor the least smile, nor glance of one of thine eyes, O Lord, in favour, nor to be admitted to look up to Heaven, or call thee, O God, Father, nor to expect the least admittance into thy glorious presence. Thou mayest, O God, thou mayest most justly reprove and reproach me openly, and take all my Prayers, Petitions, and what else soever, and as dung throw them in my face, to my everlasting shame and  
con-

confusion, and to thine own honour, glory  
 and praise ; thy judgment would be just,  
 right and good, and all both good and bad  
 must and would applaud thee for it, and  
 my own soul and Conscience would say *A-*  
*men* thereunto ; for there is not any of thy  
 Divine Commandments and most holy laws  
 but I have broken again and again, wil-  
 lingly, willingly, knowingly and presump-  
 tuously. I have often cast thy precepts be-  
 hind my back, and trampled them under  
 my feet : I have often, O God, I confess  
 have often turned thy grace into wanton-  
 ness, quencht the sweet and blessed motions  
 of thy holy Spirit ; hated to be reformed  
 chose the ways of Hell, death and destructi-  
 on for Body and Soul, and run knowingly  
 and wilfully out of the ways of Heaven,  
 blifs and everlasting rest and happiness.  
 would not that thou shouldest reign over  
 me who art the Lord of Life and Glory.  
 I have prophan'd thy house, thy Sanctuary,  
 thine Ordinances, thy Word and Sacra-  
 ments. Thus even thus, and a thousand  
 times worse, have I rebelliously and trait-  
 terously acted against thy Sovereignty and  
 Power, though I knew that thou wert Lord  
 over all and above all, even God blessed for  
 ever and for ever, by whom I did live,  
 move, and had my being. Ah Lord, I  
 know

glory now well that thou knowest all that I have  
just ever done against thee, or would have done.  
I bad know well that nothing is or can be hid  
from thee, thou seest into the dark corners  
and crannies of our hearts, thoughts and af-  
fections, thou knowest what I am, and  
what I would be, and how I should have  
thus continued unto my lives end, hadst  
thou not in love and mercy pull'd me out of  
the everlasting burning, as a brand out of  
the fire; if thou hadst not, O God, come in  
to my help and succour, the Devil had de-  
stroyed me, the Devil had destroyed me  
for ever and for ever; for I was his captive,  
his vassal, his slave, I did his will, I obey-  
ed his commands, I did even run when he  
bid me go.

But ever praised be thy transcendent  
glorious name, O God of all goodness, and  
Father of Love, mercy and compassion,  
that wert pleased to make my calamity  
and extremity thine opportunity; that then  
even then when thou sawest that all help  
(out of thy self) was in vain, thou shouldest  
be pleased to come and succour me, and  
set me free, to break the fetters and chains,  
by which I was led as a most miserable  
Caitif and Captive almost into Hell it self,  
thou hast, O God, thou hast broken the  
snares and I am escaped, thou hast deliver-  
ed

ed my Soul from death, and my Songs shall be to praise thee ; whilst I live I will praise thee, O Lord, my deliverer, and never keep silence; rather would I that my tongue should cleave to the roof of my mouth, than not declare the mercies and the loving kindness of thee, my God, to my poor Soul ; and I trust as well as pray and beseech thee, O my God and Father in Jesus Christ, that thou wilt daily put new Songs of praise into my mouth ; and that thou wilt in some measure enable me to speak fitly, worthily and opportunely, of thy gracious dealings towards me, that those that hear and know thee, may with me labour to be more affected and delighted with thee, and prize thee yet at a far higher prize, and that others that hear and know thee not, may so hear, as that they may resolve to seek thee with us, and may see thee to be the fairest of ten thousand, yea the only fair, lovely, beautiful and desirable.

But O incomprehensible, unconceivable, unexpressible goodness, love and bounty, the Ocean and Fountain of all bliss, blessedness and happiness, how can I, how shall I, worm I, nothing I, speak of thee, and of thy gracious dealings unto my poor Soul ? O the heighth, depth, length and breadth of thy Love, it is as the Heavens for heighth,

as Hell for depth, as Eternity for length, and as from Everlasting to Everlasting for breadth ; nay all this is far short of it, it is much more than all this, by much ; for it is thy self, O God, thy only self, thy very self that thou hast given me, thy Kingdom and thy Glory, and not only in Heaven hereafter, but even now, now, hast thou done this for my poor unworthy Soul ; having often fed, feasted and solaced my Soul with those ravishing joys that thou hast laid up and prepared for those that unfeignedly love thee, thou hast in thy goodness, bounty and love often caused me to tast of that hidden Manna, that bread of Life, and to drink of those Rivers of pleasures that flow from thine own right hand, thou hast many times (as it were) carried my Soul into that mountain of happiness, where I have seen thy glorious back parts, thy gracious transcendent goodness, and have beheld in the Spirit, the Celestial *Canaan*, the new *Jerusalem*, the City of God, even God in Man, communicating himself unto him ; for Christ the hope of glory is in us, dwells in us, and makes his abode there, which is thy Tabernacle, O God ; thou hast not only given him for us on the Cross, but thou continually continu-est to give him unto us to crucifie our sins and

and sinfull lusts and affections in us, to put them to death, that he himself may live, and reign and rule in us, that we may be thine, and thou ours; Ah Lord God, I praise thee, thou hast often given me the seal of thy Love, thy Holy Spirit, witnessing, assuring, establishing and perswading my Soul, heart and conscience of the free, full and gracious pardon of all my sins, past, present and to come. Thou hast often, O God, I praise thee, thus covered me, thus spread the banners of thy Love over me, thus made me sit under the shadow of thy branches, thus feasted my Soul in thy banquetting house of Love, rest, peace, and joy, thus shewn me thy beauty and thy glory, thus allured me and tyed me fast unto thy self with the cords of thy divine Love, thus shewn me thy great Salvation, thus given me wisdom and knowledge to know thee my God and Father, and Jesus Christ whom thou hast sent, thus caused me to believe, and hereby made my joys full to admiration, adoration and astonishment: On this glorious Mountain of Grace, have often I desired to abide, that I might continue to abide with thee, to enjoy thee who only art full and perfect joy; but I know that these changes shall and must come (as Winter and Summer) whilst we are here in the flesh,



ness, but the time will come that thou wilt change us but once more, and then we shall live with thee, in thee, and to thee, for ever and for ever.

Ah Love, who can speak of it fitly, or as he should, it is thy Divine Nature, O God, it is thy self, and therefore men nor Angels cannot declare it, this three-fold Cord (thy Love, O most blessed and glorious Trinity) cannot be broken, and against it the gates of Hell shall never prevail. Ah greatness that is good, although thou hast in Heaven Millions of Millions of most glorious Creatures, to look on and converse with, yet notwithstanding such is thy profound humility and condescendence, love and goodness, that thou wilt and dost behold, yea and delight too, to behold and communicate unto us poor worms, sinful dust and ashes, the richest, choicest, greatest and most peculiar treasures of thy grace and glory, even of the very same (though in a far less degree and measure) as thou dost unto them that are with thee in Heaven, thou givest us knowledge to know thee, love to love thee, joy to rejoyce in thee; and rest to rest and rest our selves on thee; they indeed eat and are filled, drink deep and are refatiated, see thy face and are altogether satisfied. But we indeed here, do  
u eat

and sinfull lusts and affections in us, to put them to death, that he himself may live, and reign and rule in us, that we may be thine, and thou ours; Ah Lord God, I praise thee, thou hast often given me the seal of thy Love, thy Holy Spirit, witnessing, assuring, establishing and perswading my Soul, heart and conscience of the free, full and gracious pardon of all my sins, past, present and to come. Thou hast often, O God, I praise thee, thus covered me, thus spread the banners of thy Love over me, thus made me sit under the shadow of thy branches, thus feasted my Soul in thy banquetting house of Love, rest, peace, and joy, thus shewn me thy beauty and thy glory, thus allured me and tyed me fast unto thy self with the cords of thy divine Love, thus shewn me thy great Salvation, thus given me wisdom and knowledge to know thee my God and Father, and Jesus Christ whom thou hast sent, thus caused me to believe, and hereby made my joys full to admiration, adoration and astonishment: On this glorious Mountain of Grace, have often I desired to abide, that I might continue to abide with thee, to enjoy thee who only art full and perfect joy; but I know that these changes shall and must come (as Winter and Summer) whilst we are here in the flesh,

flesh  
cha  
live  
ver  
he  
it is  
can  
Lo  
can  
of  
tha  
ven  
Cre  
yet  
hun  
goo  
yea  
nica  
affe  
mo  
glor  
far  
unt  
tho  
love  
and  
they  
and  
toge

flesh, but the time will come that thou wilt change us but once more, and then we shall live with thee, in thee, and to thee, for ever and for ever.

Ah Love, who can speak of it fitly, or as he should, it is thy Divine Nature, O God, it is thy self, and therefore men nor Angels cannot declare it; this three-fold Cord (thy Love, O most blessed and glorious Trinity) cannot be broken, and against it the gates of Hell shall never prevail. Ah greatness that art good, although thou hast in Heaven Millions of Millions of most glorious Creatures, to look on and converse with, yet notwithstanding such is thy profound humility and condescendence, love and goodness, that thou wilt and dost behold, yea and delight too, to behold and communicate unto us poor worms, sinful dust and ashes, the richest, choicest, greatest and most peculiar treasures of thy grace and glory, even of the very same (though in a far less degree and measure) as thou dost unto them that are with thee in Heaven, thou givest us knowledge to know thee, love to love thee, joy to rejoyce in thee; and rest to rouse and rest our selves on thee; they indeed eat and are filled, drink deep and are refatiated, see thy face and are altogether satisfied. But we indeed here, do

eat but the fragments or crums of their so  
 Royal Feast and Banquet, we do but sip of  
 the cup of which they drink so deep, and  
 this to us is but at times, but they are al-  
 ways thus replenished and filled with the  
 good things of thy House; we indeed see  
 thee, O God, but very darkly at the best  
 sight of thee, to their sight, we know but  
 in part, at the highest pitch of our attain-  
 ments here in the flesh, and joy and rejoyce  
 but at times; the World, Ah this wretch-  
 ed World, and the things of the flesh, as  
 cloggs, yea as Mountains of Earth, pull us  
 down to the Earth; when our Souls are as  
 on Eagles wings soaring up to Heaven, and  
 pull us back when we are as it were peep-  
 ing into Heaven, yea when, O God, thou  
 dost as it were pull back the veil that we  
 might see even into the Holy of Holies;  
 thus thou feedest and featest us (at times)  
 with the very bread the blessed (with thee)  
 feed on, and causest us to drink the Wine  
 of the same Vintage, and we (in thy Son  
 Jesus Christ,) see our selves clean, undefi-  
 led, without spot or wrinkle, pardoned,  
 justified, sanctified, yea as if we were alrea-  
 dy glorified, with thine own glory; true  
 they have their portion in hand in possessi-  
 on, ours is by promise yet to receive, but  
 we have thy Word (O God) who art iust,  
 true

tru  
 ca  
 wit  
 A  
 dee  
 thy  
 wor  
 imp  
 and  
 and  
 cept  
 not  
 to b  
 know  
 er, t  
 sent a  
 to the  
 title t  
 in the  
 all me  
 heirs o  
 of the  
 the De  
 accoun  
 and est  
 pass fo  
 transgr  
 can be  
 transgre  
 Divine

true and unchangeable, and therefore we can and do rejoyce as well as they, and with the same joy.

And thus O Christ, my Saviour and Redeemer, I know thou wilt present me unto thy Father, even in thine own righteousness, worthiness and obedience, they shall all be imputed unto me as if they were mine own, and in these thy glorious robes I am sure, and certainly perswaded, I shall find acceptance before God thy Father, who will not be ashamed to own me for his own, nor to be called my God and my Father. I know, and confess, Ah my dear Redeemer, that all my bliss, and happiness, present and future, consist in being united unto thee, and as having an interest and sure title to thy worthiness and obedience; for in thee, and in thee alone we are heirs of all mercies and blessings, out of thee we are heirs of all miseries, in thee we are children of the Father, but out of thee children of the Devil; in thee we shall be accepted and accounted worthy, but out of thee rejected and esteemed unworthy; in thee we shall pass for obedient, even as if we had never transgressed, nor sinned, but out of thee we can be lookt on but as disobedient, and transgressors of all thy most holy Laws and Divine Commandments; in thee, O Christ,

I say in thee, we ~~are~~ fit for Heaven, but out of thee only fit for Hell; in thee, O Christ, in thee, we are the Fathers delight, but out of thee his hatred; in thee, O Christ, in thee we have much boldness and free access to the Throne of Grace, but out of thee only shame and confusion of face; in thee, O Son of Righteousness, we are more resplendent, glorious and beautiful than the Sun, but out of thee, Ah out of thee we are blackness, ugliness and deformity; in thee, O thou the only all, we have all things, but out of thee we want all things. Ah that thou wouldest give me more and more of thy self, that I might give thee more of my self. Ah that thou wouldest so live in me, that I might only live to thee and for thee, who art the life of my life, yea much better than ten thousand lives. Thus even thus, thy blood, O Christ, speaketh good things to us, and for our souls, for whom thou hast dyed, it opens Heaven gates unto us, when it shuts them against others; it appeaseth the Fathers wrath towards us, when it causeth it to burn against others; it procureth us all good, when it preventeth all against others; it maketh our peace, so that we shall ever live in rest and peace with thy Father the God of Peace, with thy self the Prince of Peace, and with thy Holy

Holy Spirit the Spirit of Peace, when to others it shall make War for ever and for ever. Ah my dear Saviour, send down I most humbly beseech thee thy Holy Spirit into my heart, to sanctifie, purifie, and purge me from all dead works, from the lust of the eye, the lust of the flesh, and the pride of life, that I may live as thou didst live here in the flesh, doing all the good was possible to be done, from the highest of Grace to the very lowest of Nature, that it may be no longer I that live, but thee in me, and that even whilst I live here in the flesh, it may be by thy Faith, and in thy Faith, O Son of God, who hast loved me and given thy self for me: O Lord, I believe, increase I beseech thee my Faith, that I may increase in strength, grow in grace, from one degree unto another, that having finisht my Course here in thy fear, I may dye in thy favour, and after this life ended live with thee and in thee, in blis and glory, world without end.

Ah Lord God, seeing I have taken upon me to speak, be thou pleased to hear me, and to continue to inspire and teach me, to direct and instruct me by thy holy spirit, that I may yet prize thee and praise thee, for thy late great and sweet mercies, poured and showred down so graciously and



plenteously into my heart and soul on my Bed of Sickness: Ah how greatly hast thou been pleased to strengthen and comfort me, and to make me to rejoyce in and over all my pains; yea making the thoughts of Death, and that King of terrors, to be pleasant and comely in my eyes. Ah the Mountains, the Mountains, the Floods, Rivers, Wells and Springs of true Joy, that thou hast been pleased, O God, in Jesus Christ, by thy holy Spirit, to communicate unto my Soul, Heart and Conscience, feasting and filling me in the assurance of thy gracious and divine love, and the pardon of all my sins: the floods, O God, of thy most sweet and blessed presence have often covered me, and swallowed up my soul into the Ocean of thy unexpressible and infinite goodness; Thus, even thus, thou raisest up those that are fallen, comfortest those that are afflicted, healest those that are sick, strengthenest those that are weak, enrichest those that are poor, cloathest those that are naked, and settest poor Prisoners free, that they may freely rejoyce in thee; and this Joy I am sure none can, nor none shall take from me, for being thus redeemed and made free by thee, O Christ, we are free indeed, and shall with thee enjoy perfect Freedom and Liberty.

And

And now, O Lord God, what shall I render unto thee for all thy many and special mercies which thou hast been pleased so richly, graciously, freely and plentifully to pour down upon my poor soul and body; I have nothing to offer thee but what is already thine own, all is thine, O God, I confess all mine is thine; and I am thine; give me I most humbly beseech thee in Jesus Christ, who is worthy, a heart according to thine own heart, that I may walk worthily before thee all the remainder of my days, not turning aside or going astray, to the right hand of pleasures, or the left hand of profits, and that I may make it my daily food to keep thy holy Law, yea my Heaven here on earth, to do thy will on earth, as it is done in Heaven. Let henceforth all my thoughts, words and actions tend to honour, and glorifie thee, my good God and Heavenly Father, making thine honour only my honour, and thy glory my glory, redeeming the forpast time of my life, by an exact, serious, careful, watchfull and holy walking in thy most holy ways, and never be truly satisfied, till thou hast altogether sanctified me in spirit, soul and body; so that I may always see my self in thee, and thee in me, and know my self to be thine, and thee to be mine. Ah Lord,

U 4

thou

thou knowest all my thoughts, affections and desires, yea my very heart; what then shall I say unto thee, (make me I beseech thee such as thou would'st have me to be, fit me for thy self, and take me to thy self; do for me what thou knowest to be best for me, that I may glorifie thee, not what I will, but all that thou wilt, both on soul and body, that I may live that life, and dye that death, by which I may glorifie thee most, is all and the only desires of my heart and soul, so be it Lord, so be it, *Amen, Amen.*

Ah Lord God, that knowest all things, thou knowest what is my end and aim in publishing this thy work, thine it is, and I trust thou wilt own it; and therefore I seek no other power to patronize or protect it, and thou owning of it, I care not who disown it; thou esteeming of it, I care not who dis-esteem it; thou approving of it, I care not who disapprove of it, and that thou wilt do this, and bless it too, unto the hearts of many; O Lord, I believe, and therein rejoyce, that it shall prove a Cordial to some, and a Corrosive unto others; a plaister of healing to some, and a sharp Lance to make the wound deeper of others, even as a savour of life to some, and of death to others, to cast down some, and to raise up others, to condemn some, and to justify others,

others, to give trouble to some, and peace to others ; for some scoffing, deriding *Ishmaels*, railing *Shimeis*, sinfull Critical censures ; I cannot but think it will meet with in this sinfull ignorant Nation, and times, because it hath not the false visage on which they prize, that is the invention and flourishes of the brain of humane Wisdom ; for such, Ah Lord, it is not intended, neither by thee I know, nor by me, so I shall not I trust care for, or be a whit troubled at such Curs snarling or barking, for power, I know they shall not have to bite or hurt me. But some true *Nathaniels* in whom there is neither gall nor guile, some spiritually wise unto Salvation, that are able to judge of all things, having that anointing in them that is truth, and no lye, and which teacheth and instructeth them in the truth, many such I hope and trust it shall also meet with, and for them, and for them only, it is I hope by thee, O Lord my God, intended, and so thou knowest it is by me that they with me may together laud and praise thee, and give thee the honour due unto thy holy Name, for all thy gracious works of wonders wrought in and on my poor Soul. I know, O Lord, that what thou hast thus in the abundance of thy mercies given me, is not for my self alone, nei-

ther may I monopolize it to my self; hide away this my Talent in this my house of Clay, not keep this Star, or rather Sun-light from others; but thou expectest and requirest, I know well, that as I have freely received, so that I freely impart of it and give it as thine unto others, that I should refresh them with the same refreshing wherewith thou hast refreshed my poor unworthy Soul, and comfort, and make glad their hearts with the same comforts, that thou hast made glad and comforted mine, and give them to eat and drink of that true bread and water of life, wherewith thou hast so abundantly and frequently fed, feasted, solaced and refreshed me; and as it were enrich them with the true riches of saving knowledge, to know thee the true God and Jesus Christ whom thou hast sent, which thou hast, I praise thee, in some measure caused me to know to my Everlasting comfort; thus, even thus, I am sure, O God, is thy good will and pleasure that I Communicate and forget not what thou hast in so much love Communicated unto me, impart unto them all that thou hast imparted unto me. And I praise thy goodness, O God, for that thou hast given me a heart in some measure, heartily to desire it, and longingly and lovingly, to embrace  
with

with much comfort, joy and content, all occasions whatsoever to do it unto all, without any respect of Persons to the poorest and meanest Creature (according to the flesh) as well as unto the highest in degree and honour among men, and that their Conditions, blessed be thy Name, makes no condition with me, for I account my self in very truth, Servant and Debtor unto all, both bond and free, young and old, and would with all my heart and soul do for any of them what thou requirest and commandest, yea methinks I would give them what I have, and be without it, that they might have it; I would be hungry and thirsty, and poor, and naked, to feed, refresh, cloath and make rich their souls. I would most sincerely and willingly that they had all of them a double Portion of the gifts and graces of thy holy Spirit, which thou hast given me, to the end it might be well with them, and they might doubly praise thee.

Ah Lord, Stamp on their hearts the seal of thy Divine love; hide them under thy most sacred and glorious pavilion, that they may be kept safe from the evil day, and from the evil one, who continually seeketh to devour them; swallow them up, O Lord, into thy self, that they may be ever  
secure,

secure: dart, O God, a beam of thy Divine love, that by its reflection, they may have love to love thee again as thou lovest them, not as to measure or degree, that I know well is in none, either on earth or in Heaven, nor cannot be, the most blessed Saints, Angels, Archangels, Cherubims and Seraphims, were the love of all those lovely blessed and glorious Creatures emptied into one alone, then even I know his would come short of thine, of thy love, O God, to that Creature whom thou lovest in the least degree (to Salvation;) for thy love is the love of a God, who is love, that would be but the love of a Creature, thine would be from thy self alone, that would be from thee, and given by thee, so that the love (which in sincere love) I thus in Jesus Christ beg of thee for them, is, that they may have true love for thee and thine continually, that it may continue with them and in them unto the end, till that thou shalt so fill them with that first choice, and chief grace, that they all may be as thou art (in a degree) all love.

Ah Lord God, confound I pray thee the wisdom of the wise (I mean thou knowest) the worldly wise, bring down their pride, and stain their glory, such as will go about to condemn what they cannot mend, and



to marr what they cannot make; turn, O God, their wisdom (as thou did'st *Achitophel's*) into foolishness, but preserve them unto the end from such a like end, and open the eyes of their understanding, that they may see and acknowledge the errors of their ways and come speedily out of them, and before ever converted unto thee, that their souls may ever live with thee.

Ah Lord God, what a most pitiful thing is it, and of all things to be lamented with, and in tears of blood, that any poor soul should either live or dye in sin, that a soul which is of much more value than ten thousand worlds, should be for ever lost and undone, for such a base, vile, filthy thing as is sin, the very excrements of naughtiness; and by which, O God, thou that art worthy of all honour, art so much dishonoured, and the Devil so much honoured. Ah how is it to be pittied, and dolefully lamented, that so many poor souls should believe lyes, and the Father of lyes (the Devil,) before thy word and thy self, who art the God of all truth and love; how great, Ah how great was thy love, O God, to save poor lost sinners, in sparing and giving thy own only dear and beloved Son, to the most shameful and most painful death of the Cross, to redeem them from sin, death, Hell,

Hell, and the Devil; and hast thou not promised with him to give them all things? And Ah how great was thy love, O most sweet Jesus, who did'st so willingly submit to thy Fathers will, and for the glory which was set before thee (for us sinners) did'st cheerfully endure the Cross, and despise the shame, and so sittest down at the right hand of thy Father, to prepare there a place for us, and by thy continual intercession to prepare us for that place; and this thy sitting down in glory at his right hand, shews plain that thou hast done all that is to be done, that can be required, all as thou said'st when thou gavest up the Ghost is surely finished, our Redemption fully wrought and compleated, thy Fathers wrath appeased, and he well pleased. Ah Christ (with and in all humility of heart I speak it) thou had'st this spirit in thee, thou did'st even as it were thus complain, ye will not come to me that ye may have life; and did'st weep for and over *Jerusalem*, because her day of salvation was past, and thy holy spirit in the mouth of thy Prophet complaineth, and as it were lamenteth their sad condition; saying, Ah why will you dye O House of *Israel*? And further, how often doth this thy gracious and blessed spirit, O God, leave (as it were) thy besome, and comes and sues and

wooes us, that he may sanctifie and make us chosen and fit Vessels for thy use.

Ah Lord, thou knowest how often such like considerations have sadened my soul; that thou who art the God of truth, should'st be thought by so many (as it were) a lyer; for thy Word is not believed by them, but made as a thing of nought, trampled under foot, and cast behind the back; and Drunkards, Whoremongers, and such vile persons words be received, entertain'd, taken up, welcom'd and preferr'd before thee, O God, before thee, and thy Word, and all thy most gracious offers of grace. Now if such by thy good and gracious Providene, come to read these words, or of that which thou hast made me to write, I humbly pray thee in Jesus Christ thy Son, to pity him and pardon him. Ah fetch home, O God, all wandering Prodigals that are in far Countries (that is) far from thee, feeding on Hogs and Harlots, which is, on their own fleshly Carnal Lusts, and vile affections. Ah Father, I know thee to be full of love and compassion; Ah be thou pleased to do for all such as thou hast done for me, for such was my most miserable and woful condition; But I praise thy glorious Name, thou hast washt, and cleansed, and sanctified my soul. Ah be thou pleased to let them

them all tast of the same love and kindness, let them drink all of the same Cup, and eat of the same meat, and be cloathed with the same Robes, and have a like ring of Love put on their fingers. Ah let them, O Father, Lord of Heaven and Earth, be thus welcomed by thee, and owned by thee for thine own, and adorn'd thus graciously with thine own glory, that thou mayest delight in them, and they may make thee only all their joy, delight and rejoycing. Ah that the Devil had fewer Servants, and thou, O God, who art all goodness had'st more, that he were cast off by all, and thy grace and favour accepted of; that he were disowned; and thou, O God, for ever owned, to be only worthy to be believed in, feared, loved, prized, magnified and praised; let these, and a thousand-fold more of thanksgiving, honour, and glory be given unto thy most sacred, and most glorious Name, who art God of gods, and Lord of lords, the very and only true God, blessed for ever and for ever.

Thus, even thus, O Lord, I have taken on me through the guidance of thy good spirit, to chatter a little as a Crane or a Swallow, and to speak unto thee, and of thee with a stammering tongue; thou knowest how far short and scant it is, to  
what

what I might, would, and me thinks could speak; if thou would'st be pleased to enable me to declare and shew forth what thou hast in love and mercy stablished and rooted within me. But in my weakness and feantiness, I trust, O Lord, thou wilt be large, and by and with my little, speak much to their hearts, souls and Consciences; unto whom I can speak but to the hearing of the ear, and though I had the tongue of an Angel, yet my words could not be effectual. *Paul* could speak but to *Lydia's* ear, it was the sweet charming voice of thy holy spirit that spake to her heart, and begat in her holy and Heavenly affections. *Paul's* planting and *Apollos's* watering without thy blessing would be in vain; all mans' all is nothing at all but emptiness, it is only thou, O God, that madest the soul, that only canst satisfy the soul; and thou, who only art above Conscience that canst quiet the Conscience: That thou wilt thus graciously and powerfully work on others hearts and lives, with this thy gracious work of grace, with which thou hast so richly and plenteously wrought on mine, and in me, are my hopes, desires and hearty, humble and affectionate prayers, and for this end, and to bring glory to thy Eternal, most holy, and most glorious name, I send it forth under the shadow

shadow of thy wings, to be protected. Ah Lord, hear me, and graciously answer me, and do for me and all thine, much more abundantly than I or they can ask or think according to the greatness of thy goodness, and the goodness of thy greatness; and all I humbly beg, ask, and crave in the name, and for the sake and worthiness of Jesus Christ the Righteous, thy dear Son, and my dear Saviour and Redeemer, for whom my soul doth, and shall ever praise thee, and to him with thine own sacred, holy, divine and glorious Majesty, and blessed spirit be now and always given by me and all thine, as all due is and to none else, honour, glory, power, might, dominion and thanksgiving for ever and for ever, *Amen, Amen.* So be it, Lord, so be it, *Amen and Amen.*

**I**F then all this thou wilt receive,  
 Thou must thy self of all bereave :  
 Thou must thy self for ever loose,  
 If Christ thou wilt for ever choose :  
 And if this choice thou here dost make ;  
 Christ will thy soul never forsake :  
 For if thou dost to all sin dye,  
 Thou shalt with him live Eternally :  
 Where all his glory thou shalt see,  
 And live in him, and he in thee :  
 Ye shall no more be two, but one,  
 As is the Father and the Son :  
 Eke with the Holy Ghost, all three  
 Shall give themselves to live in thee :  
 Ah blessed gift and blessed life,  
 Where all is peace, no war, no strife :  
 Where time shall never wear away,  
 Where is no night, but all is day :  
 Which day shall never have an end,  
 And all our work shall only tend,  
 To give God praise for all his love,  
 Who sits above all powers above :  
 These three in one, and one in three,  
 That blessed were, are, and shall be :  
 Beginning they had never none,  
 And therefore end shall not be known.  
 All time that's past, is with them present,  
 And that to come is never absent.

There-



*Therefore in them thou all shalt see,  
That passed is, and what's to be.  
Which shall thee fill with such great joys,  
That thou shalt still lift up thy voice :  
And with the Angels, and blessed sing,  
Praise to our God, Praise to our King.*

Let all praise, honour, and glory be given to God, the God of all glory, from whom I have received all that I have, both to will, and to do.

## F I N I S.

---

### *Advertisement.*

**T**HE Author hath ready for the Press several other Meditations on divers different Subjects: As, *On Moses and St. Paul's desires to have their Names blotted out of the Book of Life for their Brethren's sakes. On Self-denial, what it is, and what it is not. The difference of a Christians Love for God at his first Conversion and afterwards. On Christ's coming to judge the World at the last day, with all the blessed of Heaven.* And many others which he hopes through the Blessing of the Almighty will be to Edification.

gi-  
om  
oth

he  
ons  
On  
eir  
ife  
de-  
ot.  
for  
er-  
ge  
be  
ers  
ng  
on.